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THE

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American Board of Commissioners for Foreign Missions.

Zulu Mission.—South Africa.

ESIDUMBINI.

LETTER FROM MR. TYLER, OCTOBER 15, 1860.

THE reader will be gratified to perceive that Mr. Tyler finds occasion to speak in a cheerful and hopeful manner respecting the prospects in his field of labor; and may well, by this consideration, be led more earnestly, because hopefully, to comply with his request, remembering the peculiar temptations of converts there and in other heathen lands, before the throne of grace.

Encouragements.

Our prospects were never better than at present. The heathen, so far as I know, are without exception friendly to us. Our congregations are as large and attentive as I could expect. Seven young men and boys have just come to reside with me for a year, whom I hope to benefit by industrial and moral training. Some of them have previously lived with us, and been taught to read. It is encouraging to see them coming of their own accord, and manifesting an eager desire for instruction and clothing. Three years ago, they were all engrossed in heathen follies and vices. It is our constant prayer that God will bring these precious souls into the kingdom, and make them blessings to their countrymen.

Some of the heathen parents are not so much opposed as formerly to their daughters' residing in our family. We have lately taken a small girl for three years, during which time we hope she will acquire so great a disrelish for heathenism as to abandon it forever. The girl who fled from her father, about whom I wrote in February last, remained in Mr. Mellen's family, at Inanda, a few months, when her father relented and brought her back to us, pledging himself that he will not sell her to a heathen without her consent. A young man, professedly pious, wishes to marry her, and she appears attached to him; but alas! the avaricious father demands thirty head of cattle, and the young man is unfortunately poor. Although we hope some happy settlement will be made, we are not without fears in respect to her future course. At present she appears well, but is frank to confess that if she should return to her heathen home, she would not be able to resist the temptations which would constantly beset her.

The Strong Temptations of Converts.

And here I would remark, it is with great fear and trembling that we hope in

respect to many of the believers in this heathen land. That some of the oldest are stable and conscientious Christians we cannot doubt; but even such, if placed for a long time away from the direct influence of a missionary, would grow cold, if they did not yield to temptation and dishonor their profession. In reading, a few days since, the last April number of the Herald, I was particularly impressed with Mr. Bushnell's description of the native believers at the Gaboon. That brother could hardly have better described this people than when he said: "There seems not to be moral stamina enough in most native converts to withstand the temptations and adverse influences to which they are exposed, when withdrawn from the direct influence of the missionaries." There have been some cases of apostasy in *this* mission as painful as the one to which our brother in that trying field alludes, and we can sympathize with him most deeply. We can hardly expect, in the present generation of converts from this polluted people, that Christian consistency and firmness we would fain behold. These *shades* in our missionary work are all calculated to stimulate us to fidelity, and lead us to feel more our dependence upon Almighty aid. Would that our patrons at home, and all who pray for the heathen, at the family altar as well as at the monthly concert, realized more the *peculiar* temptations to which converts from heathenism are exposed, that they might more fervently address the throne of grace in their behalf. Should not this be made a *special* object of prayer? For what is true in these African missions is undoubtedly true, also, in other fields.

Mission to Western Turkey.

SMYRNA.

Letter from Mr. Dodd, January 18, 1861.

Mr. and Mrs. Dodd have been called to severe affliction in the death of a little daughter, six and a half years of age; but they have the rich consolation of "assured confidence that she loved the Savior," and "has gone to the 'happy land' of which she loved to sing." Respecting the religious prospects of the community at Smyrna, he is permitted to report some pleasing facts.

The Week of Prayer.

You will be pleased to learn that there is a hopeful state of things among the English population of Smyrna. Some months ago, a union weekly prayer meeting was established. It has been gradually increasing in interest to the present time. During the week of prayer, (January 6–13,) we had the meetings every evening. The Dutch chapel, which you may remember as the place of our English service, was crowded to overflowing on each occasion, and on the last evening, probably two hundred people were present, sitting and standing. The meetings, too, were deeply solemn. I doubt whether such meetings have been known in Smyrna since the days of Polycarp. We intend to continue them twice a week for a time. There is an unusual spirit of prayer among Christians, and a good deal of thoughtfulness and tenderness among the impenitent. May it prove the beginning of new things in Smyrna, both among Franks and natives.

The Armenian Community.

Our hearts long, even to breaking, for the display of God's power among the Armenians. We stand in perishing need of this. Though in outward things there is progress, increased enlightenment and acquaintance with the truth even, we have seen no spiritual progress for two years. Two years ago, and for a time before that, there was an encouraging state of things. The church had grown in numbers, was active and prayerful, and congregations were increasing. Since that time there has been no visible progress, but rather a decrease in numbers and in interest. There have been bickerings among

brethren, dissatisfaction and coldness, few additions from without, and diminished congregations. But we hope the Lord has gracious designs towards us. A month ago, he took away a prominent church member. It has done the church good, and there is a much better state of feeling. He has also visited both the mission families, one with long sickness, and the other with bereavement, and we hope has thus quickened us. We trust we may see the fruit of all this in our work; but most of all, we hope for answers to prayer.

We continue to have good news from Aidin, and have much hope that that is to become an important centre, from which the word of God will sound abroad.

CESAREA.

Letter from Mr. Farnsworth, December 17, 1860.

Chapel at Moonjasoon—Progress.

In a brief letter—"hoping to write again soon"—Mr. Farnsworth gives some account of matters at an out-station in which he had been greatly interested. Referring to efforts of the Protestants at Moonjasoon to build a place of worship, he writes:

I am glad to tell you that, at length, their efforts have been crowned with complete success. Though they have had many difficulties to contend with, they have patiently persevered, and last week it was my privilege to join with them in the dedicatory exercises. The chapel is a very neat stone building, accommodating about one hundred hearers, and has been built mostly at the expense of the brethren of the place.

I cannot tell you how much we enjoyed this occasion, or how much our hearts were encouraged by it. We were accompanied by about a dozen of the Cesarea brethren, who enlivened our ride by singing many of the sweet songs of Zion. The dedicatory services were held Thursday, December 13, and the stirring hymn, "All hail the power of Jesus' name," led off the exercises, ringing out over the village like a clarion note. There were about sixty hearers present on the occasion—not so many as we had hoped—but the reason of this may be found in the fact that a vartabed had just given strict orders to the people not to talk with the Protestants. Though such orders are little heeded, every body—priests and people—regarding them as rather ridiculous, they still have some effect in keeping people from our meetings and pupils from our schools.

In the afternoon of the same day a second meeting was held, the Lord's supper was administered, and two children were baptized. It was a joyful day for our brethren at Moonjasoon. We all felt ready to exclaim: "What hath God wrought!" Only two and a half years ago I visited this place and found it entirely closed against us. Though the families of two men, known as Protestants, resided here, they were themselves at Constantinople, and we could find no house for a helper, and no encouragement. At a much later period there was a state of things hardly less discouraging. Now we have a nice chapel, a good school of from fifteen to twenty pupils, and a Protestant community of some thirty souls.

Burying Ground Secured.

I may mention, also, another event of some importance to this little community. At my first visit a place was pointed out as a very desirable spot for a burying ground. From time to time the question has been raised, Can we not get it? There was little hope that we could, but now we see how the Lord brings good out of evil. A few months ago there was, in Constantinople, a most disgraceful mob at the burial of a Protestant Armenian. That mob was, unwittingly, giving us this place, and purchasing similar spots for the little Protestant communities scattered throughout the empire. The civil head of the community improved the occasion of our visit, to

obtain from the various nationalities the papers necessary to secure to us this place for the desired purpose.

SIVAS.

Letter from Dr. West.

This letter from Dr. West is without date, but was probably written late in December, or early in January. Its statements in regard to his medical practice, as well as on other subjects, are of interest and value.

Medical Practice.

The past year has been one of incessant and laborious work. I must have had some thousands of professional calls. For a few months I have kept a record of my daily prescriptions, noting the various diseases for which they have been made. The largest number I have made in one day is one hundred. This is too much, but it was pressed upon me.

I have had, within the year, probably, at least a hundred surgical operations, major and minor. Of the former twenty; of which fifteen were lithotomy. One of the patients whose life I saved by an operation for strangulated hernia, was an Armenian priest. He, like multitudes of his people, prays much for me, according to his own account. I take occasion to tell them, at times, what kind of prayers avail with God. In the same way, also, I have the prayers of many Mussulmans. I performed the operation of lithotomy on one of their Imams. He, with many others of that sacred character, for whom I have prescribed, are, I am assured, praying for me; and I am also assured that their prayers are of the utmost service. Devout and prayerful language is characteristic of the Orientals, but they little know the meaning of true prayer. Such expressions, however, show their good-will. I feel a friendship for them in return, and as I continually meet with friendly greetings and kind reception, I feel that I have reason to thank God that he has opened for me so wide a door of usefulness among them. As they gather around me at the shop, or assemble to see me in the surrounding villages to which I am called, or in their homes in the city, I take great pleasure in speaking to them concerning the truths of God's word, and always have respectful attention. I thus gain the ear of very many who do not attend our stated services.

Of minor surgical operations, many have been for various opthalmic affections which are common in this country. Sivas is central, and many patients come to me from surrounding cities and villages from a distance of a hundred miles and more. I sometimes have opportunity to sell copies of the Scriptures to those thus coming from abroad; and as many of the diseases of the people are the result of their sins, or their religious errors —fastings, &c.—I can daily preach to them practical sermons.

Sivas being the seat of the Pashalic, I frequently have patients among the Turks in authority, and have been able to turn their friendship to account in protecting some of the Protestants from oppression.

Medical Students—Bible Class.

During a great part of the year, I have given an hour daily to instructing a class of young Armenian physicians in medical science, both didactic and clinical. Of these two are Protestant, the others Armenian. They have all made good progress, and I hope they will make useful men. Their position gives them great influence among the people. Two of them are sons of the leading Armenian physicians of the city. Coming to receive instruction from me, they hear much scriptural as well as scientific truth. One has been a constant, and another a frequent attendant at my Bible-class on the Sabbath. Respecting the first I have strong hopes. He prays daily in his family, and reads God's word; and his daily walk and conversation bespeak the true Christian disciple. He is ready to encounter opposition and persecution for the sake of Christ and his gospel, and

his father-in-law, an Armenian priest, gives him trouble.

I have also a lad of fifteen in my employ, in the shop, who has one of the brightest minds in the city. He has been designed for the priesthood, but is now reading and studying the Scriptures much, and attends the Bible-class. His eyes seem daily opening to the errors of his church.

My Bible-class is in Armeno-Turkish, as Turkish is my language, and I frequently have strangers attending it, and sometimes Turks. I can see that gospel light is continually spreading. The Sivas people are more worldly, and harder to reach, than the more simple inhabitants of some of our mission stations. We need your prayers for the baptism of the Holy Spirit upon us all. There is a very extensive awakening as to the errors of the Armenian church; but there has been as yet very little spiritual awakening, and earnest desire to find the true salvation. This is what we long to see, and that for which we labor and pray.

The Kuzzelbash Koords.

Dr. West next speaks of a visit to Gurun, by himself and Mr. Winchester, accompanied by Baron Krikor, the helper mentioned by Mr. Winchester in a letter published last month, as having been sent among the Kuzzelbash Koords. The readers of the Herald will be sorry to learn that he found it expedient very soon to retire from a field which seemed to be so promising. Dr. West says: "Baron K. was to have remained among the Kuzzelbash Koords, respecting a visit to whom Mr. Winchester wrote you not long since; but opposition was raised by the surrounding tribes, and such threats were thrown out that he was advised not to remain, as his life might be jeopardized. They still profess to be anxious for instruction, and we have sent them word to depute a few to come to Sivas this winter and learn to read the Bible; and then return, Bible in hand, to instruct the rest."

Gurun—Protection Promised.

There are about 1,200 Armenian and 600 Turkish houses in Gurun. Protestant houses, as yet, are few. As the Armenians are strong the Turks stand in fear of them, and are quite disposed to be friendly to the Protestants, who have encountered considerable persecution.

The day after we arrived we called on the Moodir and Mejlis, to request protection for Baron Krikor and a burial place for Protestants. They received us well and granted our requests. I recognized an old patient in one member of the Mejlis. Next morning the Moodir called to consult me professionally. I showed him a copy of the Turkish Bible, and he said he possessed one, which he had obtained in Oorfa or Aintab. He took occasion to preach to an Armenian present on the errors of his church, such as the worship of images, saints, &c., and said the Protestants were free from these errors and were destined greatly to increase.

Promising Indications.

Four brothers, of an influential Armenian family at Gurun, are spoken of as much enlightened and apparently interested in the truth. One of the brothers arrived from Marash while the missionaries were there, bringing a letter from Mr. White of that station, who spoke of the bearer as in an interesting state of mind. Dr. West says:

I think we have reason to hope for that house, that they will embrace the truth. Their minds are evidently convinced, and their hearts touched. There are other families said to be in a similar state. The people evidently feel the influence of the work at Marash and Aintab, and this influence must continually increase, as there is much intercourse with those places. Strong desires are expressed that a missionary may reside among them. A stay of a month or two, if not a permanent residence, would be of great profit, I have no doubt. Mr. Winchester hopes, before many months, to visit them again, and make a longer stay.

On our first coming into the place, we were hooted at and stoned; but as soon as it was known that the English hakem from Sivas had come, the tune was

changed, and I was thronged with visitors, eager for medical advice. I recognized many familiar faces, which I had seen at Sivas. The wealthiest man in the place, for whom I had prescribed in Sivas, sent for me to call at his vineyard, as I had a patient in an adjoining one. He insisted on my coming with my family, and spending four months at his vineyard in the summer. Such is the friendship that my profession gains for me among this people. I had several surgical operations during our stay, and was entreated to perform others, but had no time, as we must hasten home. We all tried to improve the opportunities that were afforded by our throng of visitors, seeking bodily relief, to point them to the Physician of souls. I left a number of patients under Baron Krikor's care, (who has some medical knowledge,) and I hope that he may thus find a still readier access to the people.

TOCAT.

Letter from Mr. Van Lennep, December 26, 1860.

Mr. Van Lennep has sent, for publication in the Herald, a journal of a recent tour which presents information of much interest, though not mostly of a religious or missionary character. The journal is made long by the fullness of its descriptions and details, and the editor has felt obliged to omit many passages.

Journal of a Tour to Niksar.

Niksar, the ancient Neo-Cesarea, lies about thirty-six miles to the northeast of Tocat, and sixty miles to the east of Amadia. I left Tocat on the morning of Tuesday, November 27, 1860, in company with one of our young men, a member of our church, who has relatives in Niksar. The extraordinary fog, which had enveloped the whole region for a week, was so dense that nothing could be distinguished beyond a few feet. Though there was no wind, it felt intensely cold, and for an hour and a half we kept our horses at a rapid pace, going along the bank of the Yeshil Urmah, up the stream, which at Tocat runs west, but farther up turns to the north. We finally became so chilled that we got off our horses and went on foot, until we reached the bridge of Gumenek, at the site of the ancient Comnena Pontica. The old worn-out structure arose like a spectre in the chilly air, with the ruins behind it of former dwelling houses and palaces, and behind them all, that strange old boulder, which has rolled several miles from the mountains beyond; and since it assumed its present position has been perforated in two places, in the shape of tombs; in one of which tradition assures us that Chrysostom spent the days of his exile from the capital.

After leaving the river, where it takes the direction of Karahissar, towards the east, we found the valley we had hitherto followed, widening in a northerly direction. Westward, this valley extends to a collection of hills, among which is built the monastery of Bizeri, in the possession of the Armenians. This monastery boasts of having the remains of Chrysostom deposited in its chapel. Most of the lands in the plain are its property, and though superstition is no longer a mine of gold, yet the monks enjoy a handsome revenue and live in easy opulence. I proposed to my companion to gain time by cantering over the plain; and we did not stop until we met a tributary of the Yeshil Urmah, coming down from the villages of Avlon, built nine miles beyond, among the mountains on the left.

Safety in Traveling—Face of the Country.

We alighted for a bite, near a rustic bridge on the road, where we found numerous remains of camp fires. This bridge, and indeed this whole region, used to be celebrated for the frequent robberies and murders committed here, and they point out the grave of a Turkish Moollah, who was here robbed of a

large sum of money and killed on the spot. But the roads are now quite safe. Most of the villages around are Kuzzelbash; the soil is very rich; and despite the oppression of the authorities, the people are all in a prosperous condition. We went on an hour from this point, and came to the water-shed of the region. Our path had lain in nearly a straight line from Tocat to this point, through a rich and well-watered valley. We were now twenty miles from Tocat, and fifteen from Niksar. The valley continues through to the plains of Niksar and the banks of its river, the Kerkid Urmah. The water-shed consists of a field from the north side of which the water descends in a north-northeast direction, and from the south side it takes a south-southeast course. The valley is inclosed almost throughout the whole length by high and steep ranges of hills, covered with forests nearly to the rocky summit.

Influence of Forests in collecting Moisture.

In this region, some 3,000 feet above the sea, the trees are mostly oak, and attain a large size. I noticed an illustration of the influence of trees in general in collecting moisture. Despite the fog, of a week's duration, the ground was everywhere perfectly dry. The dry oak leaves, however, had gathered the water, and the branches and trunks of the trees were more or less wet. In many cases the water had run down the trunk and moistened the soil around the roots of the tree. In two places, several trees had each furnished a small stream of water, and these uniting had run upon the road, so that travellers had to pass through the mud; although, as I said, everywhere else the ground was perfectly dry. Moreover, the collected moisture was not sufficient to drop directly from the leaves, but in every case it ran down the branches and trunk to the ground. Farther on we found a grove, and at the foot of each tree, on the north side, was a lump of ice, the water having frozen as it reached the ground. This is a most striking illustration of the acknowledged influence of trees in collecting moisture; and one cannot for a moment doubt, that the parched regions which commence at Sivas, and extend in one direction to the Persian Gulf and in another to the Red Sea, were once a fertile garden, teeming with a prosperous population, before the forests which covered the hill sides were cut down,—before the cedar and the fir-tree were rooted up from the sides of Lebanon.

As we now descended the northern side of the water-shed, we passed through the grove of walnut, oak, and black mulberry trees, which shades the village of Oktab, whose houses, cattle, and ruddy children, were indicative of prosperity.

A Wild and Beautiful Valley.

We here asked two little girls how far it was to the mill; and the elder, pointing in the direction, replied: "Na! only a few steps!" The few steps, however, were full three miles. The mill, a very homely structure, whose whole water-power would pass through a tube three inches in diameter, lay at the entrance of one of the most enchanting spots I ever laid my eyes upon. It is a narrow, tortuous gorge, which descends to the plain of Niksar, and forms the bed of a stream that dashes down among fallen rocks and under overhanging trees. The whole vale is one continuous mass of trees, united by creeping vines, and forming a bower impervious to the sun's rays. The road, smooth and wide enough for a carriage, winds about under the trees, along the edge of the stream, which it crosses several times. The overhanging cliffs, on both sides, present a contrast of bare rocks on their summits, and occasionally down to the bottom, with trees hanging upon every projection where a footing can be obtained; while the steep ascent to the base of those rocks is covered with a dense and luxuriant growth of pitch

pines on the left, and of *Arbutus*, or strawberry tree, on the right,—an old friend, whose red wood, glossy leaf, and bright red berry make it the most showy of trees,—for its size here will not allow me to call it a shrub. The scene, too, was constantly changing; every turn of the road offered a different picture.

I am told that this vale is still more beautiful in summer, when it becomes the resort of innumerable singing birds, the nightingale's note rising above every other. Stags have been seen here quenching their thirst at the brook, or seeking repose in the impervious shade. The place was once famous for its robberies, but is now quite secure.

Approach to Niksar.

We went on foot for some time, and my companion, who lagged behind, began to sing, to the tune of Lenox, a literal translation of the usual English words:

"Blow ye the trumpet, blow!
The gladly solemn sound;—
Let all the nations know,
To earth's remotest bound;—
The year of Jubilee is come;
Return, ye ransomed sinners, home!"

His voice, manly and clear in itself, was multiplied by a hundred echoes. How many ages have elapsed since such words have been repeated by these echoes! And how appropriate to our errand; for we already stood in view of Niksar, built on the declivities of the hills beyond the plain, which now stretched out under our feet. And my mind could not help recurring to the Jubilee meeting in Boston, the cheering account of which we daily expect to receive, and where, though absent in body, we and our people are present in spirit.

As the sun was setting, we entered a Kuzzelbash village situated at the extremity of the gorge. The head-man received us with great hospitality, in his new and clean house, and we retired to rest, after spending the evening in conversation with him.

Nov. 28. The morning was cold, but the sun rose in a clear sky, and as it gradually illuminated the different portions of the plain, the view was exceedingly beautiful. The plain through which flows the Kerkid Urmah is in this place about five miles in breadth, and perfectly level. The greater part is overflown in winter and spring by the river, and becomes a great rice plantation. The town of Niksar is about a mile and a half from the right or northern bank of the river. The low grounds are covered with gardens, and every house has, besides, more or less of a garden around it. The mountains to the north here advance toward the south, so as to make an elbow or corner. On this projecting portion there are ridges and intervening valleys, running east and west. The castle of Niksar is built on the highest ridge, and the town occupies its sides and the two adjoining valleys. The streets are paved, and the houses built of wood, and in very primitive style. A considerable stream passes down the principal valley and supplies the town with water.

Inquirers.

December 1. I have been very busy, conversing with inquirers, from the moment of our arrival. I have sat five hours in the evening, with a goodly company, and have thus far met with no opposition; but on the contrary, with an earnest spirit of inquiry. Two Turks have been in, and have listened attentively to the truth; the rest are all Armenians. About twenty appear to receive the truth in the love of it. An appeal to the Word of God silences every objection. Of some I have great hope that their feet are already planted on the rock Christ Jesus. The most interesting case, perhaps, is that of a Hadji some forty-five years of age, to whom my companion presented a Testament last July. He had learned to read when a boy, but had nearly forgotten. His conversation with H. had awakened

a strong thirst for the truth, and he applied himself most earnestly and unremittingly to the study of the Word of God. Every morning he remained at home as late as possible, to read the precious book without interruption; and though it lay open all day by his side, in his shop, yet he kept asking the time of day, to know when he might go home again and enjoy his treat undisturbed. By his incessant application, however, he brought on an inflammation of the eyes; and I had to order a strict diet, of one chapter every morning and another every evening.

Yesterday I went up to see the old castle. Its wall has seven gates. Just inside of one of these is an old mosque, of beautifully cut trachyte, which is the rock composing these hills. The streets are paved with boulders of the same. It contains very little *mica*, but the hornblend crystals are sometimes very beautiful. One tower of the castle alone is a Roman structure, and bears on its walls the marks of the legion which erected it. A piece of oak supports a part of the masonry over the door, and has not a sign of decay. It cannot be less than 1,500 years old. The rest of the castle has been built by the Abbasides. There is a mosque, a bath, and a palace. A fountain is adorned with a *bas-relief* in marble, representing two lions attacking a bull.

The Town—Thermal Springs.

Niksar contains about 1,800 houses, 500 of which are Armenian, 35 Greek, and the rest Turkish. The lowest estimate would make the whole population about 10,000 souls, of whom 3,000 are Armenians. Some of the latter are Gypsies; for as in Tocat, Amasia, Marsovan, and northern Asia Minor generally, the Gypsies belong to the Armenian church. From March until November they are nomadic; but during the winter they occupy a distinct quarter of the city, and live in abject ignorance and filth.

Visited the thermal springs, ten minutes' walk from the town. The water comes out of the ground in two places, about fifty yards from each other; and over each spring has been erected a stone structure which appears very ancient. Unlike the springs of Broosa, Sooloo Serai, and most others in Asia Minor, this contains no sulphur. Its temperature is but about 150 degrees of Fahrenheit, and its color very slightly white. In taste it differs but little from ordinary water, but it possesses remarkable cleansing properties. The dirtiest cotton or woolen fabric, after standing for a few minutes in the water, becomes as clean as new. Here the women of the whole town wash the clothes of their households, and the place is always so crowded—many being occupied in washing the only suit they possess—that a male visitor can go in only towards sunset, when they return home. It certainly is great economy to be able to dispense with the use of soap. The medicinal properties of the water seem not to have been ascertained, though one man told me that he had been cured of a troublesome eruption by washing in it but once.

Niksar is about eight hundred feet above the sea. Its climate is mild. Pomegranates are produced in abundance. The exports are rice and tanned leather. The former is of the red variety, and finds a market in Sivas and Karahissar, the white being preferred elsewhere. The marshes of the plain, and the rice-fields, produce much malaria, and there is a great deal of chill and fever in the autumn. The small-pox, too, commits great ravages, vaccination being unknown. I taught a man the simple art, and promised to send him vaccine matter on condition of his vaccinating the poor free of charge. In Tocat I vaccinated about three hundred children last spring, and their mothers had already lost, by this fearful disease, some two, some four, and some as many as eight children.

The Sabbath—Return to Tocat.

3. Yesterday, being the Sabbath, we had a public meeting, and all day long conversed with visitors on religious subjects. The nominal Christians here, as elsewhere, greatly profane the Sabbath. They go to church early in the morning, and then make calls, chiefly with a view to collect their dues.

Left to-day for Tocat. When near the river, I suddenly came upon about a dozen large white pelicans, proudly sailing on the water with their heads up stream. They seemed like so many men-of-war; their great pouches under their bills gave them a singular appearance. At first they seemed almost unconscious of my presence; but after a while, one, and then another, spread their great wings, rose heavily from the water, and putting themselves in single file, moved higher up, where no mean crowd could interrupt their solemn meditations. About the plain were companies of large blue cranes, whose cry could be heard at a great distance. We followed the route by which we had come, and stopped for the night at the Kuzzelbash village of Kuzzel Keuy, whose head man received us with great kindness, and spent the whole evening in making inquiries about the ordinances of the gospel. He acknowledged the doctrine of the Trinity, and called Jesus Christ "*our* Lord and Savior." The next morning the mountains were covered with snow, the weather was intensely cold, and we reached home appreciating its comforts all the more for a temporary absence.

Mission to Eastern Turkey.

KHARPOOT.

LETTER FROM MR. BARNUM, DECEMBER 31, 1860.

Tour to Geghi.

AT the last annual meeting of the mission, the oversight of the district of Geghi was assigned to the Kharpoot station. "This new charge," Mr. Barnum says, "has compelled us to sacrifice other important places nearer home, but Geghi has been for so many years vainly pleading for the gospel, that it seemed to us wrong to resist the call any longer. We have taken for this place our faithful Bedros—next to the pastor of this church, our most valuable helper. He left here about the first of last month, taking with him his wife and a part of his family, expecting to remain a year. The district of Geghi is in the midst of wild, barbarous Koords, nearly one hundred miles from Kharpoot, and the road thither is quite a dangerous one, from the numerous robberies and murders which are committed. To leave home and friends for such a field of labor appeared to our friends very much like going on a foreign mission. The sacrifice, however, was cheerfully made."

Soon after the departure of this helper, Messrs. Wheeler and Barnum left home for a tour in the same region. They started on Friday, November 9, and spent the next Sabbath at Palu, where the Protestants, left alone of late, by the absence of the helper, who has been attending the theological class at Kharpoot, "meet together regularly," though with a congregation considerably reduced. The brethren deeply felt the need of a better chapel at that place, and the need of *means* to secure one.

Snow—Hardships—Charnockji.

Leaving Palu they found the roads very bad, by reason of recent rains. The next day they took a guide to conduct them over the mountains; but here the rain of the lower lands had been snow; the road, a mere path at best, was often entirely concealed; the guide was in doubt; and for many weary hours they were "picking their way among rocks, through mud, ice, and sometimes very deep snow, along the sides of a steep mountain." Mr. Barnum writes:

When we had gone about half way, in a place where there was not a visible footstep nor a sign of human habitation, —nothing but a wide and desolate waste of snow,—our guide became discouraged and turned back. This was a gloomy prospect, but trusting in God we rode forward, in the direction where we supposed our road lay. Very fortunately our guide reconsidered his determination, and followed after us. About two o'clock we reached Charnockji, an Ar-

menian village of fifty houses, where we yielded to a pressing invitation to spend the night, although we had planned to go several miles further. The family with which we staid was large, and several other persons came in, in the evening, one of whom had a Testament, and was a good deal enlightened. They all listened very attentively, and some of them, who were quite old, expressed a good deal of surprise when we read and explained Christ's words to Nicodemus upon the necessity of regeneration. They said they had faithfully attended their church, and heard the ancient version of the Scriptures read, but they had never before heard that a new heart was necessary to a preparation for Heaven. When we left, the next morning, they urged us to visit them on our return. We were truly grateful for the hardships of the previous day, as it was chiefly by reason of them that we were led to spend the night in a village where we did not intend to stop at all, and where we had the rare opportunity of preaching the gospel to so willing ears, in an entirely new place.

Temran—Light in a Dark Place.

"Probably the two most important places in the Geghi district are Kassabah ('Chief Town') and Temran." From Charnockji the brethren rode three hours to the latter of these places, and spent the night with the chief man of the village. At "the hour of prayer," about sunset, they went to the church, and "at the close of the long, meaningless services," fell into conversation with a vartabed, respecting religious doctrines and practices, speaking quite as much with reference to the people who gathered about as for the vartabed himself.

This kind of preaching was kept up for some little time, the people generally listening very quietly, till shivering with cold, we were obliged to return to our lodgings. About thirty-five persons followed us, and we heard them talking among themselves about the weakness of the vartabed's arguments. These persons spent the evening with us until a late hour, and all gave close attention to whatever we said. We were greatly gratified to find so much light in a place where no Protestant labor had been performed, except three or four brief missionary visits, during the past twelve years. The teacher Melcon, who has several times been mentioned in the Herald, and who is reckoned the most learned man in the whole region, was in Erzroom, so that we did not see him. He is, I presume, pretty well acquainted with nearly all the doctrines of the Protestant faith, and accepts them; but from all that we could learn, he is a worldly-minded man. Yet he has done much to spread the truth in that region.

Two men who came to see us, greatly surprised us by the apparent thoroughness of their knowledge of the Scriptures. In our long conversation with them, they confirmed almost everything that we said by appropriate and exact quotations from Scripture, with a readiness such as I have seldom seen among theological students at home. They had in their possession nearly all the Protestant publications in Armenian, though they have probably not received six hours' instruction from any missionary or native helper. It would be difficult, I think, to find another place in which the truth has made such independent progress. Still we were impressed with the importance of having an earnest, spiritually-minded preacher there; for there is reason to believe that the light in the whole region is chiefly intellectual, and that those who have seen the absurdities of the old church, and shaken off its shackles, have still the natural enmity of the human heart to the truth, and need to have it pressed home upon the conscience, before they will receive it to the salvation of their souls. This is the case the world over. There was one young man, however, who could not read, but who has learned much of truth from hearing others, who seemed to feel that an escape from the old church did not imply the salvation of the

soul, and ardently to long for spiritual light and life. He spent a good deal of time with us in talking about the way of salvation, and followed us to Kassabah. He also promised to learn to read.

Bible Readers.

Near Temran there are several apparently flourishing Armenian villages. Passing through two of these on their way to Kassabah, the brethren found in the first, Dzermak, one "reader and friend of the Scriptures," "very intelligent and agreeable." Three miles further on, they passed through Arek, and Mr. Barnum writes:

After we had gone some distance beyond the village, we saw a man evidently striving to overtake us; so we slackened our pace. He had suspected that we were preachers, and said that he and several others in his village were habitual readers of the Bible. They saw us after we had passed, and called after us, but we did not hear them. He said that all who read the Bible are called Protestant, by way of reproach. This is the case throughout the whole country. Many a simple-minded villager, who chances to find a Testament, is surprised to hear himself thus called by a name which he has perhaps never heard before, and of which he does not know the meaning. This man gave us a cordial invitation to send Bedros to their village, to give them some instruction from God's word.

Kassabah—Cordial Reception.

A ride of about five miles, over a hilly road, brought us to Kassabah. This was Thursday, and we remained there until Monday morning. This is the chief town of the Geghi district, and itself, not unfrequently, bears the name, Geghi. The number of Armenian villages within twenty miles of this town, and looking to it as their centre, is nearly forty. It was in this place, from a copy of the Testament brought from Constantinople, that the first ray of light in this dark region began to dawn. Nearly all the interest heretofore connected with this district centered here. It is from here that the chief calls for help have reached us, and here we have located Bedros. Probably twenty or twenty-five men in the place are called Protestants. Some were absent at the time, but of all whom we saw, we have no confident hope that even one is a child of God. The light which they have is such as they have gained by their own study of the Bible, and it is not surprising that it is somewhat shaded by their former superstitions. They are, however, among the more active, enterprising and intelligent men of the region. As soon as we arrived, they provided a place for us, well furnished; and during our whole stay, meals were regularly brought to us at the proper time, our beds were made, our horses cared for, and every want attended to without a particle of care or expense on our part. They provide two houses, one for Bedros and his family, and another for chapel and school-room, and they also pay all incidental expenses, such as lighting, warming, &c. From twenty to thirty-five were present on each of the four evenings which we spent there, and on the Sabbath we held three services, at each of which about sixty persons were assembled. At other times, too, there was no lack of hearers, whenever we had time or strength to talk with them.

As our stay was brief, we urged upon them, with all the earnestness which we could command, the most important truths of the gospel—those which are necessary to salvation. The people, uniformly, and with apparently increasing interest, listened to all that we had to say. It was a rare privilege to preach to such a company of eager listeners, who have been so long pleading for the bread of life.

These people have, from the first, cherished a strong desire that a missionary might be located among them, which is not strange; for besides their desire for instruction, the whole vicinity

is infested with Koords, who practice upon Christians every species of extortion,—committing murder with very little hesitation; and the authorities, being so far removed from the central government, are very corrupt, will seldom attend to any claim, however just, without a bribe, and are generally ready to favor the party which gives most money. A resident missionary, who should be known as the friend and protector of Protestants, would to some extent be a terror to evil doers.

The Helper—School.

But they have now abandoned the hope of having a missionary, and in many respects Bedros is the best man whom we could have there. He is not an educated man, and will not attempt to gratify their desire for merely intellectual knowledge; but he is an earnest Christian, and will preach to them, tenderly and affectionately, Christ and him crucified, as their Savior. What has hitherto been learned appears to have waked up the intellect more than the heart, and now, more than all things else, they need to have the truth faithfully applied to the conscience. Bedros's wife, too, is having an excellent influence upon the women. It is almost impossible, in this country, to reach females except through their own sex, and it was for this reason that we were anxious that Bedros should take his wife with him. His son, a bright, active boy, has opened a school. The Armenians have a large and flourishing school, and for that reason the Protestant school is small. A little more than a year ago, the Protestants were induced to join the Armenians in establishing a "union school." A large building was erected,—by far the best for the purpose that I have seen in the interior,—of which the Protestants bore more than half the expense, and then, as was to have been expected, it became at once a thoroughly Armenian school. It is, however, very popular, and is patronized by all except the more decided Protestants.

An Interested Inquirer—Prospects.

Two days before we left Kassabah, a man from Melikan, a village six hours away, of whom Mr. Bliss and Mr. Peabody made mention in the Herald ten years ago, came to town, and was almost continually with us, up to the moment of our departure. When so rare an opportunity presented itself of seeing a preacher of the gospel, he appeared to be anxious to catch every word that fell from our lips. He was at the chapel an hour before daylight on the morning we left. He seems a very simple-hearted, earnest man, and we are not without hope that he may be a true Christian. He has been a reader of the Bible for several years.

From some other villages which we did not visit, we heard that small beginnings have been made, and we commissioned Bedros to make occasional tours among the Geghi villages. We were greatly gratified and encouraged by all that we saw and heard, and have much hope, that with God's blessing, the coming year may be one of real progress. It is true that the people, like unregenerate men everywhere, have false ideas and unreasonable expectations; but when we consider that almost the only oral instruction which they have received has been during four brief missionary visits, within the period of twelve years, the wonder is that they have so few errors. It is not often that one can enter into a field of missionary labor, and find a work so apparently made ready of God to his hands.

From Kassabah, fearing they might be overtaken by a storm among the mountains, the brethren rode home "as directly and rapidly as possible," but by a different route from that by which they went. Of one place where they stopped for half an hour it is said: "In Peri, a town of considerable importance, containing about 3,000 inhabitants, quite a crowd gathered about us, and for the most part manifested a very friendly spirit. Some urged us strongly to spend the night, but the gathering clouds admonished us to be on our way. One young man said, as we

were leaving, 'Many persons here are reading the Bible, and have a strong desire for Protestantism.'"

Discomforts.

Some of the discomforts incident to such journeyings in parts of the interior of Turkey are well illustrated in the account given of a night at Wasgurt.

We came at night to Wasgurt, an Armenian and Turkish village, within about thirty miles of Kharpoot. Perhaps I cannot better illustrate the "romance" of such a tour, than by describing the experiences of that night. In going about the villages nearer home, we are generally entertained in one corner of a stable—the ordinary "guest-chamber." During this tour, however, after we left Palu, we found no such accommodations, and except at Kassabah, we were received into the midst of the family. We found one of the principal men of this village, who consented to entertain us for the night. The habitation was divided into two nearly equal parts, one of which was for the family, and the other for a good supply of donkeys, cattle and sheep. The only entrance to the part occupied by the family was through the stable. Here we found, besides our host and his wife, four sons and their wives, two or three unmarried children, besides several children belonging to the sons—one only two days old—and an old man who was a guest from another village; so that we all numbered about twenty souls, occupying a single room. Except at Kassabah, we did not see the inside of a single house with more than one room in it, and I think too, that with a single exception, every house which we entered contained the representatives of at least three generations. The floor, in all these houses, is the bare ground. When we entered, a sort of cotton mattress, about three feet wide, four feet long, and an inch and a half thick, was spread down upon the ground for each of us; to be our seat until we should retire, and our bed for the night. The principal meal of the day is at night, when those who are so fortunate as to belong to the male sex gather around a little table about a foot in height, and all eat with their fingers, or with wooden spoons, out of the same dish—the women contenting themselves by eating in one corner of the room what may be left. After supper, the men and boys gathered about the fire and spent the evening in picking cotton, which is raised in small quantities in this part of the country, while we talked with them upon the subject of religion, reading and explaining the Scriptures. When the hour for retiring came, we were each furnished with a heavy comforter to spread over us, which, like our mattress, was sadly begrimmed by several years' use, without being washed.

But contact with the dirt was the least of our fears. Of course, with such beds and in such a place, we could do no better than to lie down in our clothes, using our shawls and overcoats to as good advantage as possible in protecting ourselves from the beds. After tying handkerchiefs carefully about our necks, putting on gloves and adjusting wristbands, to shut up, as far as possible, the various avenues of approach against the fleas, wearied with a long ride of eleven hours on horseback, we lay down; but not to sleep. There was no lack of fleas upon our persons before lying down, and despite all our precautions, their ranks were largely increased from the hosts of besiegers outside. This, with the almost incessant cries of the children, and the occasional crowing of a cock, which was a fellow lodger in the same room, made sleep an utter impossibility; and after a vain attempt of two or three hours, we arose and spent most of the night in writing letters to our friends. This is a fair sample of every night's experience upon the road, except that at no other place were the annoyances quite so great. We often asked each other, when about to retire—"What, but the satisfaction of showing these poor people what they must do to be saved,

could induce you to lie down in such a place as this—so revolting to every refined feeling; yet when did you ever retire more contentedly, more gratefully, or with a lighter heart than now?" And our sleep, too, when not absolutely banished from us, was never more sweet and refreshing.

Theological Students—Sale of Books.

Mr. Barnum dwells somewhat upon convictions, deepened in his mind by this tour, respecting the importance of Erzroom as a missionary station—Geghi being in the Erzroom Pashalic—and the need of more missionaries in the Armenian field, and then says:

This letter has already grown to such a length, that I have not time to say much about our work in general. The theological school is now having a four months' vacation, and the young men are scattered among the villages—all very busy at work. The term closed with an examination of two days. Twenty-four were in attendance the last term. The progress made by these young men has been very gratifying, in most cases fully equaling our expectations. The vacation occurs at the time when their services in the villages are worth more than they would be during all the rest of the year. We are, this winter, occupying two cities and thirteen villages, as out-stations of Kharpoot, and in nearly all of them we see encouraging signs of progress. During the year which is now closing, there were sold at this station, and the out-stations, 177 Bibles, 607 Testaments and other portions of the Scriptures, and 1,298 other books; making a total of 2,082 volumes, for which $450 were received. In 1858, the total number of volumes sold, was 772, and in 1859, 1,710. During the past three years then, 4,564 volumes have been put into the hands of the people, of which 1,772 have been the Word of God—the whole, or in part. We have already seen a good deal of fruit from this seed, but much of it is waiting for a quickening from on high.

The Week of Prayer.

January 12, 1861. We welcomed most heartily, the invitation of the Committee of the Evangelical Alliance, in London, to the observance of the "Week of Prayer." The season is nearly past, but it has been, thus far, very pleasant and refreshing. Besides a meeting for prayer among ourselves, every day at noon, we have two meetings each day with the people—one at sunrise and the other an hour after sunset—an hour or more in length. The occasion is also observed in the out-stations. There is a power in the sublime spectacle of so many millions of Christians, from different nations and in different languages, all redeemed by the same Savior, bowing together at the throne of grace, and with one heart, pleading for the same blessings,—which touches the hearts of even such ignorant people as these. The attendance upon these meetings has been from 70 to 140. Since I have been here, I have not seen the church more in earnest, nor more close attention given to the proclamation of the truth on the part of the congregation, than during this week. It is not improbable that we may continue the evening meetings for some time to come. We are ready to use all the means that seem likely to be useful, but oh, how much do we need an outpouring of the Holy Spirit.

Mission to Central Turkey.

MARASH.

Letter from Mr. White, December 31, 1860.

The statements of this letter present very interesting facts in regard to the existing religious state, the progress during the past year, and the home missionary work, of the Protestants at Marash.

Increased Religious Interest—Additions to the Church.

In a communication dated October 15, I remarked that the state of our congregation was much better this year than

last, and that the indications for the future were very favorable. Our hopes have not been disappointed, and we have now strong encouragement to believe that God has a rich blessing in store for this people the present winter. The Sabbath services are attended by large and solemn congregations, and during the past month an unusual spirit of prayer has pervaded the community. Spontaneously, in all parts of the city, little meetings for prayer and conference have been begun, so that now at least twenty of these meetings are held weekly. By this means, many Armenians who would not come to the church are brought under the influence of the truth.

We look forward with deep interest to the week of prayer, January 6 to 13. Why may it not be a Pentecost to all our churches? Oh for faith in God's *willingness* and *desire* to bless; and for that wrestling prayer which taketh no denial!

The Lord's supper was celebrated yesterday, and sixteen individuals, eight males and eight females, were received to the church. It was an interesting season. Of the fifty-two who came to be examined, a number give evidence of having, within a very short time, become new creatures in Christ Jesus, but such cases we usually defer for a season.

Progress during the Year—Females.

The year now closing has been one of rich blessings, both to ourselves and to the work. Forty-four have been added to the church, making its present number one hundred and eighty-seven, and sixty to the community, which now numbers one thousand. The schools have been increased from four to six, and contain nearly three hundred and fifty scholars, one-half of whom are Armenians and Catholics; and it is a special cause of gratitude, that during the whole year uninterrupted harmony, peace and love have pervaded the entire community.

Special advance has been made among the females. Two hundred have received almost daily instruction in learning to read, and now, so far from their considering it a shame to be seen with a book in their hands, several, of their own accord, have formed themselves into a class, and receive instruction from Mrs. Goodale in Geography. Learning to read has a wonderful influence in waking up their minds. It leads them *to think*, a thing which most of them have never done before, and to realize that they, as well as men, have souls to be saved. It is an interesting fact, that while formerly by far the greater part of the candidates for church-membership were males, this year over two-thirds were females; and of the forty-four received to the church, more than one-half are females.

The Home Missionary Society.

In my last, I spoke of two men who had been sent out by our Home Missionary Society to explore the villages. They were out over two months, visited twelve Armenian villages—distant from one to three days from Marash—and in almost every instance were hospitably and kindly received. Of the twelve villages, only seven have churches, and out of their four thousand Armenian souls, not forty can be found able to read. What a work it will be to educate these and teach them the truth as it is in Jesus! Some of these villages, on account of their proximity to Zeitoon, cannot be worked now, but the others we shall try to occupy at once. One of the two men has returned to Ajimbi. As soon as he obtains a foot-hold, another will be sent to take his place, and he will pass on to other villages. The Society has also sent a man to Noorfret, to work at his trade and preach. Kishifli, as before, they have occupied, with an excellent man. The people feel a deep interest in this Society and its work, and many are the prayers offered for it. When the two colporters returned from the villages, the church met together,

and great was the interest manifested as they listened to the narration of their travels from village to village, sowing the good seed of the word. It very forcibly reminded me of that meeting held in Antioch, eighteen centuries ago, to listen to the account of the travels of Barnabas and Paul.

We now enter on a new year, and though we know not what a day or an hour may bring forth, we do know that the same kind Savior ever liveth to intercede for us; that he longs for the salvation of this people far more than we do; and that he will make all things result for our good and to his glory. In *him* will we trust.

AINTAB.

Letter from Mr. Schneider, January 10, 1861.

In this letter Mr. Schneider presents a brief but quite gratifying statement respecting the condition and prospects of the work at Aintab at the commencement of a new year, with some review of the year which had closed. Not the missionaries only, but those who, in this land, aid them in their efforts, surely have occasion to feel that their "labor is not in vain in the Lord."

Additions to the Church — Theological Class.

On the first Sabbath in January seventeen persons were admitted to the church—eight males, and nine females—"making the whole number received during the year thirty-six." As many as forty presented themselves for examination, previous to the last communion season; and though some of these, it is said, did not give much evidence of a change of heart, Mr. Schneider writes:

The indications of the work of the Spirit seemed very clear and cheering in the case of others. It is evident that a work is silently progressing in many hearts among our people. Though we cannot report anything special in our community, and though many of the members of the church are not in as desirable a state as they should be, yet many persons are quietly seeking the pearl of great price. We are now observing the week of prayer. We have meetings at sunrise in the morning, and an hour before sunset. The number present is from 500 to 600, or even more; and the people are much interested. We cannot but hope and believe that it will be a profitable season.

We have formed a new theological class, consisting of seven members. Of these, two are from Marash, three from Killis, one from Adana, and one from Aintab. Most of them possess more than ordinary talent, and all exhibit an excellent spirit, giving cheering promise of usefulness. They engage in the discussion of the great and deep things of revelation with the liveliest interest, and the same queries and difficulties which occur to students in America present themselves to their minds. They manifest a relish for the truth, and a desire to comprehend it, which is very gratifying. They are full of questions; yet these indicate no propensity to cavil, but simply a desire for more complete knowledge. With one or two exceptions, they will become preachers and pastors; and those not entering these offices may become teachers of high schools, or be otherwise useful. It affords me great pleasure to instruct them.

Effort in New Districts.

There is a part of the town, considerably distant from our church, where many Armenians reside, considered the most abandoned part of the Armenian population. Comparatively little impression has been made upon them hitherto, but with a view of gaining a foothold, we opened a school there nearly a year since. It has flourished as much as could be expected. Recently, Mrs. Schneider and Miss Proctor, with the aid of Mr. Goss and a few native brethren, have also opened a Sabbath school. Though it has been established only about a month, the number attending has already risen from twenty-one to fifty-one, and the prospect of further increase

is encouraging. A night school, a weekly meeting, and visitation among the people, have also been commenced. With the blessing of the Lord upon these means, we trust that the truth is to effect a lodgment among the people there.

Within the past year we have been enabled to establish helpers in a mountainous region west of Aintab; but Mr. Coffing will, probably, give you some account of the openings in that portion of our field.

General Statements respecting the Past Year.

The condition of our work, during the past year, has been satisfactory. There has been general harmony and peace, both in the church and the community. The means of grace have been regularly enjoyed and attended with interest. The audience on the Sabbath has been between 900 and 1,000; the truth has been listened to with attention; and not unfrequently a deep impression has been produced. Additions have been made to our community, though not as numerous as in some previous years. The habit of giving to benevolent objects is gradually becoming stronger and more general. The idea that their pastor is to be supported entirely by themselves, and that it is their duty thus to support him, has become universal, and his support has been furnished during the year. They are in arrears for a previous year, but they acknowledge the obligation, and express the design to pay.

Schools—Prospects.

The eight common schools, embracing over 500 pupils, and the three schools of a higher order, are in a prosperous condition. Of 534 pupils in the common schools, 317 are the children of Armenian parents. Biblical and catechetical instructions are constantly given, and the children not only acquire the rudiments of a common education, but have their minds thus early imbued with the truth. Miss Proctor will, doubtless, give you some account of her school, and I will only observe that it is progressing very favorably, on the basis on which it was commenced. The influence of the Protestants, as a community, and the respect accorded to them, continue satisfactory, and their rights are, probably, as well secured to them, if not better, than those of any other community here.

There exists, at present, no particularly active spirit of inquiry among the Armenians; yet a very large proportion of them have a strong conviction in favor of the truth, and gradually, one after another, they become Protestants. This state of mind among them justifies the hope that many more will, in time, openly espouse the truth.

The distribution and sale of books have proceeded much as usual. The depressed state of business, during most of the year, has been a hinderance to sales, but a goodly number have been disposed of, and there is a growing desire for good religious books. So far as we can now see, we enter upon the new year with encouraging prospects. All the appliances of the gospel are being used; and with the blessing of God they will not be in vain.

Mahratta Mission.—India.

KHOKAR.

Letter from Mr. Barker, December 24, 1860.

New Churches Organized.

This letter is short, but gives intelligence which will be received, as it was communicated, with emotions of grateful pleasure. May such churches of Christ, gathered from heathen communities, be very greatly multiplied, and be every where burning and shining lights.

Our mail closes very soon, but I cannot let it go without giving you some account of the formation of two new churches in the district under my charge. On the 14th inst. a church of eleven members was organized at the village of

Mali Wandgaum, four miles north of Khokar. About 100 Christians and relatives of Christians assembled in a tent pitched for the purpose, and the exercises were attended with much interest.

Some of the members of this church live on the Godavery river, nearly ten miles from Khokar, and consequently could not attend the Sabbath services regularly; and when they did come, it was not convenient to bring their families with them. We rejoice, therefore, in the formation of this church, since they can now attend worship much more easily. A few of the members are men of influence, who originally belonged to the First Church in Ahmednuggur, and we trust that, through the instrumentality of this new organization, the light and knowledge of the gospel will be spread into all the surrounding region.

On the 19th, five days later, a church of six members was organized at Satral, an out-station twenty miles south-west of Khokar. "Blind Mohanna," who is to have the care of the church, has been laboring at that place about three years, and his efforts have been greatly blessed. He cannot see to read, but can go from village to village, and talk and pray. His son, who is teacher there, often accompanies him and reads the Bible, of which Mohanna is a good expounder.

I have peculiar pleasure in seeing a church at this place, in and around which are many inquirers who ask for baptism, but who, on account of the distance, have found it impracticable to come to the central station for examination. Regular Sabbath services there will give facilities for instruction to a region where there is a growing interest, and a region for which, you will bear in mind, I have been pleading for a new missionary. I assure you one is greatly needed in that vicinity, for I am compelled to neglect important work near home whenever I go to labor there. Messrs. Ballantine, Abbott and Shahoo Dajee, assisted at the organization of these churches. Three other churches have been formed recently in the valley of Godavery, making an increase of five the present year.

Madura Mission.—India.

MALUR.

Letter from Mr. Burnell, November 13, 1860.

The Cholera.

The prevalence of cholera, which Mr. Burnell is called to report, is not confined to his district. Brethren of the London Missionary Society in Travancore mention sad ravages of the disease, estimating the number of deaths among the nominal Christians connected with that mission during the season, from cholera and famine, at not less than 1,200. While such judgments are abroad in the land, may the people learn righteousness.

In the villages of this station district, cholera has prevailed much during the year, and has interfered, to some extent, with my weekly preaching. In the village of Velliyankundum, where we have a small congregation, the whole population has been decimated by fever and cholera. The number of the people is said to have been 1,760, of whom forty died of fever early in the year, and 133 of cholera, in May and June. In a small spot of ground I counted ninety new made graves. Among those dying of cholera were a catechist and his son, nine years of age. This catechist had been in mission service about forty-five years, first in Tanjore, (with English missionaries,) and subsequently, for perhaps fifteen years, in the Madura mission.

Tour in the Villages—Sorcerers.

I returned last evening from a tour of four days, during which I visited two congregations and preached in ten heathen villages, two of which I had not before visited. The people came together in large numbers to listen, attracted by various motives. Very often they acknowledge the truth and reasonableness of Christianity, and the folly of their own ways, but still cling tenaciously to their old customs.

In one village I came upon a sorcerer,

in the midst of his drummings, contortions, mutterings, and bodily exercises. A poor man was consulting this supposed oracle. Immediately on my riding near, on my horse, though I said nothing, the man ceased his swayings to and fro and the use of his little drum. A large crowd soon collected and I had a good opportunity to point the people to Christ, and to expose their folly in seeking these deceivers. I told them that if the sorcerer had really, as he pretended, the power of God upon him, making him thus jibber and mutter, that power would not have left him at once because a white man came near upon his horse. They saw the reasonableness of this, and laughed at their own folly. To undeceive them more fully, I wrote in Tamil, upon the blank leaf of a book, the name and residence of a friend, and putting it on the ground placed three rupees upon it, and told the sorcerer if he would tell what was written, he should have the money. The attempt, on his part, was of course a failure. He did not even, according to his usual custom, call over the names of the gods or use his drum, although the people urged him to do so, but contented himself with attempting to "divine" by means of his twelve lotus seeds, representing the twelve signs of the zodiac. The next day, in Kumbur, where we have a congregation, while I was speaking to a group of people, another of these sorcerers came into the company. In that village the people are suffering greatly from want of rain, and the man had told them, fifteen or twenty days before, that it would rain in five days! They reproached him for his deception. I then exposed him in a way similar to that of the day previous, in the other village. It would seem that the result could hardly fail of being favorable to the truth, tending to open the eyes of the superstitious heathen. The Tamil people, in all this region, are sufficiently awake to their temporal concerns, though dead to their higher and eternal interests.

Congregations—Usefulness of Tracts.

Of the nine small congregations connected with this station there is nothing very special to report. They remain much the same as for two or three years past. At our communion service on the 4th of this month, a teacher in a village nearly twenty miles from the station was received to the church. He spent the last year in the seminary, and I hope he may be useful as the teacher of the school and the head of the congregation in his native village.

Although I am not permitted to see much attention given to the message of mercy, I am not wholly without tokens of good. In July, at a village ten or twelve miles to the east of Malur, in the Sivagunga station district, I met a man who seemed to have been influenced by a tract. The case interested one of my catechists a good deal. In August, spending the night at a large village where I had not before been, I talked and read to a large number of people till ten o'clock at night. Many of those present were Mohammedans. The next morning also I had long talks with large companies, and took my breakfast at a late hour under a tree. One Mohammedan surprised me by repeating the ten commandments, with tolerable correctness. He said he formerly lived near Tirupuvanum, where he received a copy of 'Spiritual Milk,' portions of which he had committed to memory. I trust the day of final account will disclose many cases of good done by tracts and portions of Scripture, which were wholly unknown on earth.

Dakota Mission.

LETTER FROM DR. WILLIAMSON, FEBRUARY 11, 1861.

Brightening Prospects.

THE statements of this letter are calculated to interest and encourage, and thus to lead the reader, in complying with the request with which the letter closes, to pray in hope.

In regard to the boarding school, there is a very decided improvement since we determined that the scholars must all be taught to read their mother tongue first; and I doubt not a part of the listlessness formerly so manifest, was owing to the difficulty of interesting children in learning to read what they did not understand.

In my last, I informed you that we had re-organized the church here, (at Pajutazie,) distinct from that of Hazlewood, or Lac-qui-Parle—the two having been blended ever since brother Riggs and his people came to this neighborhood. For some weeks previous to that, the attendance on public worship here was increasing. Since the week of prayer, at the beginning of the year, the interest of the Dakotas about me in Christianity far exceeds anything of the kind which I have ever seen among them before. Since that time, we have had two or three prayer-meetings in different parts of my parish each week, and the attendance at these has been about equal to what my Sabbath congregations were a year ago—from 15 or 20 to upwards of 40. Our school-house, sixteen by twenty feet, in which we worship, has been crowded every Sabbath. Yesterday the Lord's supper was administered at Hazlewood, for the first time since we separated from them. As the attendance at our prayer-meeting on Friday was much less than usual, but a small congregation was expected here; yet we had the largest audience I ever preached to in that house, and I think I never saw more Dakotas assembled to hear preaching. Yet several went away because there was not room for them. We used to think the house full when there were from 50 to 60, exclusive of small children. Since the room has been so crowded, fewer of these children are brought, and yesterday, exclusive of such, I had an audience of about 75. Brother Riggs's house is larger; how many attended there I know not, but of course none of his people came here. Among those present was one of our female members whose health has been feeble for years, and who, when living only a mile or two from us, did not, on an average, attend public worship once a month. Yesterday, she and her daughter came five miles, walking through a snow storm. Another was a chief who, ten or fifteen years ago, killed his older brother that he might be chief in his place, and who subsequently manifested as much hostility to us as any chief of these Upper Indians has ever done. Though living nearly four miles distant, he has attended regularly on the Sabbath for more than a month, and has also been present at many of our prayer-meetings.

Additions to the Church—Inquirers.

At the communion at Hazlewood, yesterday, six were received for the first time. At our communion here, four weeks ago, we received one man, about thirty-five years of age, who had never been baptized. Three others have made known their wish to unite with us, who appear to me to give satisfactory evidence of piety. These four, with one exception, have for years read the Dakota Scriptures, have been in the habit of attending public worship, and have often seemed almost persuaded to be Christians. Of persons who have begun to attend more recently, some are evidently under deep convictions. Some, I hope, are the children of God, but owing perhaps to the imperfection of our teaching, and the inaptness of the Dakota language for expressing spiritual things, they do not readily apprehend the truth as it is in Jesus; and I fail to learn the state of their minds because they are slow to tell how they feel and think. I trust you will pray, and encourage others to pray, that God will pour out his Spirit more abundantly on this people; opening their minds to receive his truth, and thus turning many to seek and serve him, and making me and others wise to instruct them aright.

Miscellany.

Hung-Jin, the Kan-Wang, or Shield King, of the Chinese Insurgents.

Of this man, often referred to in the letters of missionaries respecting the insurgents, and who appears to be mainly the author of whatever there is among them of a correct view of Christianity, the following account was published in the Hong-kong *Overland Register*, in August last. It was prepared for insertion in the last number of the Herald, in connection with other matters respecting the insurgents, but was omitted for want of room.

For the greater portion of four years, 1855—1858, there lived here, in connection with the London mission, a Chinese to whom the attention of strangers was sometimes called, as being a relative of the Tai-ping-wang, leader of the rebellion which had established its head-quarters at Nanking. The man was commonly called Hung-Jin, and had previously been known and esteemed by the late Rev. Mr. Hamberg, of the Swedish mission, who received from him the information which he published, in 1854, under the title of 'Visions of Hung sew tsuen, and Origin of the Kwang-si Insurrection.' Mr. Hamberg had also sent him to Shanghai, that he might be in the way of an opportunity to proceed to Nanking; but after staying there several months, and finding communication with his friends impracticable, the intermediate country being all held by imperial troops, he returned in the spring of 1855 to Hong-kong. During his absence, Mr. Hamberg had died, and this circumstance threw him into the hands of the London missionaries, who were the more willing to receive him, as the late Dr. Medhurst, with whom he had been in constant communication in Shanghai, had written to them in very high terms of his principles and capacity.

He was at first employed as a teacher by the Rev. Mr. Chalmers, and subsequently was appointed a catechist and preacher. He soon established himself in the confidence and esteem of the members of the mission, and the Chinese Christians connected with it. His literary attainments were respectable; his temper amiable and genial; his mind was characterized by a versatility unusual in a Chinese. His knowledge of Christian doctrine was largely increased, and of the sincerity of his attachment to it there could be no doubt. His intercourse with Chinese Christians was what is termed *edifying*, calculated to promote their piety, and stimulate their zeal. With other Chinese he was the proselytizer, fearlessly exposing their errors, and exhorting them to repent and believe the gospel. Over young men his influence was peculiarly beneficial. In fact, whether the individuals were young or old, the case was, as was once observed by Mr. Chalmers,—"Whenever you see any one having long and frequent intercourse with Hung-Jin, you may be sure there is something good going on in him."

In 1855, the province of Canton was seething with insurrection, and different parties of rebels who had become acquainted with Hung-Jin's antecedents and whereabouts, made application to him, and begged him to head their movement, in the name of the Tai-ping dynasty. He would have nothing to do with them, however, partly because they professed no religious principles and were members of the Triad Society, and partly because his intercourse with the missionaries had shaken his confidence even in the rebellion directed by his relative. As it gradually came out that portentous and blasphemous errors were being mixed up by Hung sew tseuen, and the Eastern King, with the doctrines which they had first put forward, his sorrow was profound and bitter.

The writer recollects hearing him say on one occasion, that success had turned their heads; that they had proved unequal to the work which they had undertaken; and that, indeed, he doubted whether the regeneration of China was likely to be promoted by any course of rebellion and violence. It was suggested to him that he should dismiss all thoughts of meddling with those who were given to change, and not merely content himself with, but find both the business and happiness of the remainder of his life in simply preaching the gospel to his countrymen. The counsel was seriously revolved by him, and it is believed he schooled his mind into an approval of it, and strove sincerely to adopt it as his rule. But it would not do. The old rebel feelings—and there was much of patriotism, and something higher than patriotism, in them—only slumbered.

In the beginning of 1858, Hung-Jin went up to Canton, and assisted at the opening of a place for public worship, within the walls, on the third Sabbath of February. It was the first time the gospel had been publicly and formally preached in the Chinese language in that city. He remained there, but as the missionaries returned, some were afraid that his antecedents would be discovered by

the Mandarins, and connection with him prove rather injurious to their cause. It was thought advisable, therefore, that he should return to Hong-kong, and shortly after he determined to try and make his way to Nanking. He started for that place in disguise, in the beginning of June, passed through the Mei-ling pass, and gradually worked his way to Hoopih.

It now appears that he got to Nanking in the third month of the last Chinese year, was kindly received by his old friend and patron, Tai-ping-wang, who gazetted him in the following month "as the King Kan, the skillful and loyal military counsellor, attached to the army of the right of the palace," and, in fact, constituted him his minister-in-chief.

Extracts from the New Work of the Kan Wang.

Dr. Bridgman, of the Shanghai mission, in a letter published in the Herald for December last, referred to manuscripts then before him written by Hung-Jin, (or Jun,) of which he said, "When carefully translated and published, they will attract the attention of all Christendom, from the humblest believer to the Pope." Somewhat extended extracts from the translated work have since appeared in the *North-China Herald*, a few of which are now given here.

Treatment of Foreigners.

In regard to foreigners, those who are skilled in useful and ingenious arts, and the laws and institutions of whose countries are comprehensive and profound, should first be permitted to trade with China. But foreigners should not be allowed at their own arbitrary choice to enter the country, lest the people should take alarm at the sight of strangers, and trouble should arise. Only missionaries, and other teachers of religion, with instructors in skillful arts, should enter the country to teach the people, if they can present any memorial, stating what benefits would accrue to the empire from their residence in it. But they must not speak ill of the laws of the land.

A brief account of various nations is then given, followed by these

Reflections on the Preceding Notices.

From the present state of foreign countries it is clear, that in communicating instruction in morality, and in promoting national progress, there must first be wise lawgivers and administrators to set on foot great principles and laws. Then there must be wise officers to continue their work and extend their system, to cause increased skill in the cunning arts, to form new regulations according to circumstances, and carry out existing laws in a manner suitable to the change in the times. Thus the moral and social fabric will be saved forever from destruction. If the people of China do not love themselves, but allow themselves to be made the prey of others, the heron and the oyster will renew their old fight, and the barbarian fisherman will find his advantage in their disagreement. They will then first become aware that when brethren fall out with brethren, and countrymen with countrymen, the stranger will insult them, and it will be too late for repentance. Now is the time for action. Why not seize it, and struggle for China? Why not be among the first to recognize the Heavenly Father and the Heavenly Brother, with the social bonds and the principles of morality that they have appointed, and the Tai-ping empire, that it may continue for ten thousand times ten thousand years?

Newspapers and Post-Offices.

Among the most useful institutions are a universal post-office for conveying official dispatches and letters between all cities and towns, and a newspaper office, to receive expressions of public opinion from all quarters, and convey intelligence of the markets and all important events. This would aid the government in ruling, the scholar in acquiring knowledge, and the merchant in accommodating the supply of marketable articles to the demand. By public newspapers the laws are made more widely known, virtue more conspicuous, honor more nice. Public instruction in law, morality, and public honor, are thus greatly promoted by the public post-office and newspaper. When knowledge is diffused the law is more respected, and the benefits of government are more fully recognized. The people encourage each other in practicing the social virtues, and advance rapidly in intellectual and moral capacities, while the public manners visibly change for the better.

The Divine Being.

(The custom of) avoiding the mention of a name (from respect to the person to whom it belongs,) it can never be necessary (to follow) in regard to the name of God.

The name of the Heavenly Father is (that of Him who is) greatest, most venerable, honorable, and good; most just, powerful, wise and true; most perfect and glorious, and possesses universal authority. Can there be harm in uttering his name? If used with a good design, as in discoursing on truth and religion, although it were repeated ten thousand times, its mention is in the way of praise; only it must not be used improperly, as in oaths, and any profane language.

If the name were not for several hundred years permitted to be spoken, it would become forgotten by mankind.

Further, the name Jehovah is Jewish, and means *self-existent*. It includes in it the significations omniscient, omnipotent, omnipresent, self-existent, most just, and benevolent.

God is truly existent. This is clear from observation of the natural world, and from the birth and teaching of Christ. For God is spoken of as Father, to denote that he embraces in himself all beings. Christ is called the Son, to indicate corporeal manifestation and verbal teaching. The Holy Spirit is the breath of God, and is also (as proceeding from God) a Son. Thus the Father and the Son are closely joined in one. For the Son, coming forth from the substance of the Father, how can they but be one?

Altogether then it appears that God is he who gives substance to substance, and form to form; causes heaven to be heaven, and earth to be earth; assigns beginning and end to all things, and is himself without beginning or end; has created all things, being himself uncreated; causes time to change all things, and is himself unchanged by time; influences nations, and is himself uninfluenced by them. He may be denominated the self-existent one. The Great Lord, the Heavenly Father, God, is one with the Redeemer of the world.

The Son proceeds from the Father, and the Son should therefore be regarded as the Father.

On Sin and Happiness.

1. *Knowledge of Sin.*—If on any day, in any month, in any year, I spoke, did, heard, saw, or thought what I should not, it was a transgression of the heavenly commandments. I ought not to remain in ignorance of it. How much more if I forget the grace that gave me a soul, so that I am far different from animals and plants; or the providential kindness shown me in birth, in childhood, and in growing up to man's estate; or, still more, the grace that brought Christ down to be crucified for my sins, to forget which is also criminal disobedience, should I not become fully aware of my guilt?

2. *Penitence for Sin.*—For each sin there should be a time of deep penitence. The guilty person may well beat his breast and his head, taking oath that he will subdue his sin. It must not be a penitence in words, without heart-feeling. The Heavenly Brother has said, "If thine eye offend thee, cut it out and cast it from thee. It is better to enter heaven with one eye, than with both eyes to be cast into hell. If thine hand offend thee, cut it off. It is better to enter into heaven with one hand, than with both hands to be cast into hell." Great is the severity of true repentance. Can it then be neglected?

3. *Forsaking of Sin.*—He who does not know his sin, cannot repent of it. When penitence is felt for it, it must be forsaken. Otherwise the sin remains, and it is the same as if there had been no penitence.

4. *Forgiveness of Sin.*—There is a true knowledge of sin, a true penitence, and a true forsaking of sin. If there be a true forsaking of sin in the practical life, the mercy of the Heavenly Father in forgiveness may then be expected. If sins, when confessed before men are forgiven by them, how should the Heavenly Father be unwilling to pardon sin when it is confessed before him?

5. *Redemption from Sin.*—The Heavenly Father being willing to forgive sin, the Heavenly Brother could then become their redeeming substitute. If the Heavenly Father be unwilling to pardon us, we must earnestly beseech the Heavenly Brother to intercede with him. He will then look at the merit and rank of the Heavenly Brother and allow him to bear the sins of all. Just as if any one wish to see the Tien-wang, he must first obtain his permission, and be presented by the attendant officers; afterwards he may be admitted. In wishing to see the Heavenly Father, the Heavenly Brother must first be prayed to, to intercede. Then the favor of forgiveness and redemption can be obtained.

6. *Removal of Sin.*—When any one truly repents of sin, the Heavenly Father willingly forgives his sins. His guilt is then given to the Heavenly Brother to bear instead. It disappears altogether, and passes beyond the limits of the universe. If I then feel that I have sin, yet I have no more shame on account of it, but rejoice every day, singing and praising my Savior.

7. *Happiness.*—When any one is cleansed from sin, he can become happy; just as a vessel when cleansed can be used to contain luxurious articles of food. If the body be giving forth filthy excretions from the skin, good clothing cannot be worn. How then if the soul be stained with sin, can it receive happiness from above? Happiness comes from heaven, the height of all that is precious and glorious. How should it be given unsuitably, for sinful men to enjoy?

Let all the brethren and sisters calmly think of it. Is it so, or not? First, the six heads on sin just enumerated must be well studied. Then, without seeking it, happiness will come of itself. Misfortune, without trying to avoid it, will be prevented from approaching.

The Heavenly Brother, Christ the Savior, says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

[Here follow the whole of the Beatitudes, taken from the 5th chapter of Matthew.]

Proceedings of Other Societies.

Foreign.

London Missionary Society.

The following statements respecting recent sorrowful events in South Africa, and also those respecting the Samoa mission, are from the *Missionary Magazine and Chronicle* for February last.

Mournful Intelligence from the Interior of South Africa.

It is well known to the friends of the Society that, as the result of Dr. Livingstone's exploratory travels in the interior of South Africa, and under his immediate advice, the Directors resolved to attempt the establishment of two central stations, the one on the south and the other on the north of the great river Zambesi. In addition to four missionary brethren specially sent forth to attempt these arduous enterprises, the Directors invited the Rev. Robert Moffat and the Rev. Holloway Helmore, whose knowledge of the language and long experience in missionary labors admirably qualified them for the service, to superintend the establishment of these projected missions. Mr. Moffat, after the hard service of more than forty years, most readily undertook the task, and, in the autumn of 1859, proceeded with Messrs. Sykes and Thomas, and his son, Mr. John Moffat, to the country of the Matebele, on the south of the Zambesi. Mr. Helmore, with his devoted wife, leaving the mission in which he had labored for twenty years, and which he had been honored by God to bring to a high state of social and moral cultivation, started at the same time with Mr. and Mrs. Price for the country of the Makololo, on the north of that river. On their way they encountered serious obstacles, both from want of water and the inadequate strength of their oxen; and our readers will remember in the "Missionary Magazine" for September last, an affecting narrative from the pen of Mrs. Helmore, of the sufferings of the four little children who were her companions on this long and perilous journey. From the date of that communication, viz., September, 1859, no tidings of the missionary party reached this country till the following mournful communication from Mr. Moffat, dated the 12th November ult., from which it appears that they reached Linyanti in the spring of last year, but of the precise date we are not informed. A pestilential fever was then raging in the country, and in the month of April, Mr. and Mrs. Helmore, two of their children, and several of the native Christians by whom they were accompanied, fell victims to the deadly epidemic. Mr. and Mrs. Price were constrained to leave this land of death, and to retrace their course southward. No intelligence has since been received of their progress, but the Directors cherish the hope that their valuable lives have been spared for future usefulness. These mournful events will, we feel assured, awaken the deepest sorrow in many Christian hearts for our beloved and departed friends, Mr. and Mrs. Helmore, and the most affectionate sympathy for their orphan family. It is some alleviation under this heavy bereavement, to know that our devoted brother and sister, and their little ones, fell not by the violence of the savage people whom they sought to bless, but under the hand of God their heavenly Father.

Mr. Moffat's Letter.

Kuruman, (South Africa,) 12th Nov., 1860.

My Dear Brother,—It is only four days since I forwarded a letter to you, which contained all the information which had then reached us respecting the Makololo brethren. It was favorable; but alas! alas! it was only to lift us up that we might be plunged into the depths of sorrow. Alas! Helmore, the amiable, the unwearied, and apostolic Helmore, and his devoted wife, are no more inhabitants of this lower world. This distressing intelligence has just reached us by one of our people, who had been on an elephant hunt as far as the Victoria Falls on the Zambesi. He there met with some people from Linyanti, who, when asked respecting the welfare of the missionaries, replied, in the phraseology of the country, that they were all dead with the fever; and commencing with the name of the first victim, said Helmore died, then his wife, next two of his children, then the suckling of Mrs. Price; the next was Malatsi, a man of this station, Mr. P.'s waggon driver; the next, Tabe of Lekatlong, who had accompanied Mr. H. to render him what assistance he could; and the last that seems to have died was a servant of the Bakhatba tribe. The son of Tabe was in a dying state, and not affording the slightest hope of recovery. Joseph Aaron, our informant, seeing that these Makololo were perfectly familiar with the painful events which had transpired, they having just come from the spot, made further inquiries about the survivors. As it appeared but too evident that others would be cut down if the whole

party itself were not swept off by fever, Sekeletu requested Mr. Price to depart as soon as possible. The want of men and the want of oxen, many of which were said to have been killed by the "fly," obliged him to retrace his sorrowful steps with only two waggons, leaving the other two at Linyanti. The son of Tabe was placed in one of the waggons, and could scarcely be said to live. Since then, nothing has been heard of the party. Our informant returned by a more easterly course, and felt sure of falling in with them at the Bamangwato, but they had heard nothing of them. It would also appear from the statements of the Makololo, that they, and especially their Chief, were a good deal soured on account of the non-appearance of either Dr. Livingstone or any of their men who had accompanied him, so that when Sekeletu was requested by Mr. P. to give guides to lead and assist the afflicted party through the fly country, he refused, adding, "Let those who brought you guide you back." From his utter ignorance of distance and localities, he murmured because Livingstone had not sent men to conduct the missionaries and tell the Makololo when he should come himself. It was rather unfortunate that this state of feeling existed when they arrived. He (Sekeletu) however appears to have been otherwise anxious for their safety, and assisted them with oxen. Just ten days after the relation of these events to Joseph Aaron, Dr. Livingstone arrived at the Victoria Falls, accompanied by his brother and Dr. Kirk. They had with them two donkeys, which they used for luggage. They were accompanied by a number of the Makololo who went down with the Doctor to Tete. These, however, were much reduced in number; for, besides those who had died, some preferred remaining with the tribes near Tete, to returning to their own country. Dr. Livingstone was, as well might be expected, deeply affected with the news of the death of so many of the mission party, and regretted much that he had not been able to come at an earlier period, as he possessed a very efficacious remedy for the fever.

Dr. L. proceeded to Sesheke, where Sekeletu was sick, and from thence to Linyanti. Before leaving the hunting party, the Doctor requested them to remain about where they were fifteen days, and he would send letters by them. They did remain there and in the neighborhood, the time specified, but no letters arriving, and dreading the fever, they returned home. They had heard nothing of Mr. McKenzie, and supposed that, as he went on the route generally traveled, he must have met Mr. Price about the Zouga River, who will, it is probable, be brought to a stand from want of water. From what we can hear, the last year's drought has been universal, as far as Linyanti. Probably, from this as well as other causes, the fever has been more virulent than usual. Dr. Livingstone also found, on inquiring about old friends, that many of them had been carried off by fever during his absence.

How mysterious are the dispensations of Providence to *us*, who know only in part, and see through a glass darkly! The large amount of expense incurred, the labor and toil involved, the valuable instruments cut off, and the bright prospects enveloped in darkness, are depths of Divine Providence which we cannot now fathom, and which we must place to the "all things" which work together for good. Like numberless similar events, they will remain mysteries to us till the light of eternity shall be thrown around them, when all shall appear harmony and love. What we know not now, we shall know hereafter.

SAMOA.

Progress of the Mission.

We have rarely had the privilege of receiving a more gratifying report than that which we now present to our readers. A quarter of a century has only just ended, since the first six European missionaries landed in the Navigator's Islands. The population, numbering about forty thousand souls, was at that time sunk in the lowest depths of pagan ignorance and misery. The light of life had indeed just begun faintly to glimmer in that dark land, through the previous labors of Tahitian and other Christian teachers; but the people, almost without exception, were wedded to their idols, and devoted to the vices which their false religion not only sanctioned, but encouraged. Of the use of letters, they were as ignorant as the savages of the islands in Western Polynesia remain to this day; and though the character of the islanders was not stained with the gross and monstrous crime of cannibalism, yet the vices of their nature were scarcely less abhorrent to the principles and influence of the gospel.

Such was Samoa five-and-twenty years ago. But what hath God wrought! Now, heathenism throughout the group is renounced, and, notwithstanding the influence of the principles and habits engendered by paganism—the number of flourishing Christian churches that have been formed—the still more numerous congregations attracted, every Sabbath, to listen to the Word of Life—the multitudes of children and youth brought under the influence of useful and Christian instruction—the large and increasing number of native teachers and evangelists—and the liberal offerings of the people, year by year, for the support and extension of the cause of Christ—all afford evidences of

their deep interest in the blessings of the gospel, which more than repay the friends of missions for the labor of love which they have performed on behalf of this once benighted people.

No less obvious and conclusive is the evidence afforded by these blessed results, of the distinguished ability, and entire devotedness of the men who have been honored of God to accomplish this marvelous transformation. By their skill and perseverance, a written language has been presented to the people—the whole Bible has been translated and printed in that strange tongue—useful and religious volumes, in large numbers, have been prepared and circulated;—and these have been received by the inquiring native Christians, not as a boon of charity, but at a price which has secured ample re-payment of the cost.

LETTER FROM THE REV. A. W. MURRAY.

Liberality of the Native Christians.

"You will be pleased to observe that the amount contributed this year greatly exceeds that of any former year. The increase upon last year exceeds £300. This pleasing circumstance is chiefly owing, under the blessing of Him from whom all good comes, to the adoption, at some of the stations, of a new mode of collecting our contributions. The plan was tried at this station, and the results were such as to encourage others to adopt it. On Savaii, especially in Mr. Pratt's district, the results of its adoption are of the most gratifying character. There, and in my own immediate district, the amount raised is double that of last year, and at Saluafata, which is now permanently attached to this station, the contributions of this year exceed those of the last by one-third. Should the plan be generally adopted throughout the mission, which is likely to be the case, with results at all proportionate to those realized here and on Savaii, our mission will ere long relieve, to a great extent, the Society from the burden of its support.

"It is a gratifying fact, also, that the liberality of the people to their own teachers keeps pace with their liberality to the Society. In this district this year, £208 have been raised for the support of native pastors, so that for objects at home and abroad we have the goodly sum of £409 10*s.*; and sales of books will realize at least £50 more."

Failure of Popery—Desire for the Scriptures.

"Among the natives the general rule is, that all children who are sufficiently advanced to do so, attend school, except those whose parents or guardians are under the influence of Romish priests. Popery in Samoa, as elsewhere, loves darkness rather than light. Happily, however, it makes very little progress, notwithstanding the fact that the priests are double the number of ourselves.

"The thirst for knowledge among the people continues unabated. The edition of the New Testament, of 15,000, printed for us by the British and Foreign Bible Society, is all sold off, and hundreds, perhaps I might say thousands more, might be sold if we had them. Some parts of the Old Testament are also exhausted. The Prophets have long been all sold off, and it is probable that before we can have the new edition of the Bible, every part which now remains of the old will be sold. Thus the desire for light is spreading. God grant that the life may keep pace with the light."

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

SANDWICH ISLANDS.—Mr. Alexander wrote from Wailuku, Maui, December 22:

Not long since I sent you an account of my tour around East Maui. Soon after my return home, I observed a manifest increase in the numbers who attended our religious meetings, and an increased solemnity and earnestness on the part of the congregation. At length, in our prayer-meetings, old backsliders would rise, confess their wanderings, and ask for the prayers of God's people. Some of the most hardened characters in my field appear penitent. Daily prayer-meetings are now held in ten different places in my field, all well attended. Our ordinary congregations are as large as they formerly were on communion Sabbaths, and other occasions specially adapted to draw out large numbers. I verily believe the Lord has graciously visited us. I would humbly bless him for his goodness, and take courage. It is a delightful privilege to preach to a waiting, earnest congregation. The work began in the most hardened and hopeless district of my parish, and it continues to manifest more power there than any where else.

SENECAS.—Mr. Pierce, of Upper Alleghany station, wrote, March 5: "There has been much deep feeling of late among several of our young men and women. Two give evidence of a change of heart, and have united with the church. This winter I have preached on the subject of infant baptism. The result has been that several heads of

families have presented their little ones and dedicated them to the Lord. I am visiting some among the pagans and find individuals who seem very willing to be instructed in the Christian religion. I shall visit them from time to time."

Ojibwas.—The female teacher at Odanah wrote, Jan. 26, that Mr. Wheeler had been suffering from severe illness for several weeks. She gives some account of the state of things among the people and in the school, as follows:

It has been exceedingly gratifying and pleasant to notice the high esteem, affection and love, manifested by the Indians for Mr. Wheeler. Although they have but little tact in taking care of the sick, and it is not desirable to trust to them, yet they show their regard by begging for the privilege of sitting up nights to assist the watchers.

One woman (a member of the church) brought a large roll of mats, of her own manufacture, and insisted, with tears, that they should be spread down in his room, saying that he "*had done so much for her.*" I thought, as I looked upon that poor woman, one could not feel that life had been spent in vain if he had succeeded in pointing out the way of salvation to a few like her; nor could any one feel that money had been misspent when, through its instrumentality, the gospel had effectually brought such precious souls to a knowledge of the way of life.

The prospect of doing good here I find quite as favorable as I anticipated before coming. I think the state of feeling evinced by some of our boarding-house children is very encouraging. Those who can speak English often visit me at my room, and personal religion is apparently not an unpleasant theme to them.

Some of them at times seem much affected, and say that they are "trying to be good;" but they are so sunken in degradation, that it is hard, *very hard*, for them to resist temptation when it assails them. It will doubtless be the work of time to root out these rank weeds of sin, and implant the true principles of Christianity in their hearts.

In facility for acquiring knowledge, the Indians are not surpassed by the whites. They have made very laudable progress since I came, both in their studies and in acquiring the English language. I have one class who knew nothing of English, or of the Alphabet, three months ago, who now read very well in the First Reader, and give the Ojibwa of nearly all the nouns in their lessons. Our school seems very popular among the people. I think they do, in some measure, appreciate the efforts which are made to civilize, enlighten and Christianize them.

We have now twenty-four children in the boarding-house, and over seventy different names enrolled on our school register. More would like to come into the boarding-house, but it is not the design to admit more under present arrangements.

We hope and earnestly pray for an ingathering of souls here, and we trust that those interested in this mission offer fervent petitions in our behalf.

Mahratta Mission.—Mr. Wood, of Satara, wrote January 10, from Koregav, a village ten miles east of his station:

I am just now engaged in a case of litigation! Be not surprised; the gospel and the law are closely allied in more senses than the ordinary one. The fact is, after preaching in this place on the evening of Sabbath, December 23, to a large audience of one hundred and fifty or more, I was stoned out of the village. I was not injured in person, but I felt great apprehensions for my safety. The case was taken up by the mamletdar at first, and now it is being tried before Capt. Rose, Commandant of the Satara police. Several persons are being tried on the charge of riot. I have been here two days, and expect to be detained the whole of to-day.

We have had a good deal of trouble in Satara of late, on account of Harripunt's taking water from the public tanks,—the "water difficulty" they had a year ago at Ahmednuggur, acted over again. Harripunt's coming among them is like a mighty mill-stone cast down from heaven. The people are startled. We shall all be defiled—our tanks polluted—our religion brought to an end. Do not cease to pray for us. Just now large numbers come to hear us on the Sabbath. Last Sabbath more than three hundred were present, and the Sabbath before, half that number. I have been out on a tour for a month with Mr. Dean. We have had a good time; have had many to hear the word. This is the week for prayer, and I much regret being here for this reason, but it is unavoidable.

Madura.—Mr. Rendall wrote, December 22, respecting the revival in the field of another society in India:

You will be glad to know that the revival in Tinnevelly, the district immediately south of us, continues. It begins to have a marked effect upon the heathen. A missionary in Tinnevelly wrote me a few days since, that during the month of November, 120 persons had forsaken idolatry in the villages in his own station, and that 600 persons had taken the same step in the villages of an adjacent station. He also stated in his note, that twenty persons were traveling in all parts of his field, preaching the gospel and holding meetings at their own charge. May the Lord continue this blessed work, and cause that it may soon extend to the vineyard in Madura.

Eastern Turkey.—Mr. Pollard wrote from Arabkir, Dec. 25:

This month I have been making the tour of our out-stations, spending a Sabbath with each of the little churches gathered around us. On the Sabbath, December 2, I was at Shapeek, and December 9, at Vank (village), where a little church was formed, last spring, of members from this and a neighboring village, six miles distant. Two new members were added to the church, making now, eight in all; small, but the day of small things is not to be despised. That little band may be a light, in God's hand, to lighten the hundreds of families in these and neighboring villages. Sabbath, the 16th, I spent at Keben

Maden, on the Euphrates. At each of these places the communion was administered, and a monthly concert held in the evening, at which the most interesting news from Boston was communicated. Next Sabbath, Providence permitting, I expect to spend at Mashkir.

CENTRAL TURKEY.—Mr. White, of Marash, at the close of a line on business, dated January 14, says: "Our congregation is in a very good state—at noon, yesterday, 730; in the afternoon, 683. We have some new additions to the community. Held meetings every night last week—(the week of prayer)—audience usually 500, i. e. at these evening prayer-meetings."

ZULUS.—Mr. and Mrs. Bridgman, who sailed from Boston, Sept. 1, to join the Zulu mission, arrived at Durban, Nov. 23.

Home Proceedings.

EMBARKATION.

REV. Edward Webb and wife, of the Madura mission; and Rev. David C. Scudder and Mrs. Harriet L. Scudder, both of Boston, going to join the same mission, sailed from Boston, March 11, in the National Eagle, Capt. Matthews, for Madras. Mr. Scudder is a graduate of Williams College and of Andover Theological Seminary.

DONATIONS.

RECEIVED IN FEBRUARY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
Portland, 2d cong. ch. m. c. 54 28
Sacarappa, Mrs. H. Johnson, 2 00
Scarboro', 1st cong. ch. and so. to cons. JOHN LIBBY, 3d, an H. M. 100 00—156 28
Penobscot co. Aux. So. E. F. Duren, Tr.
Bluehill, A friend, 20 00
Brewer Village, Cong. ch. and so. 33 46
Holden, Cong. ch. 8 28—61 74
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Saco, Philip Eastman and wife, 10 00
228 02
Belfast, L. R. Palmer, 10; J. L. Havner, for South Africa miss. 5; 15 00
Machias, Cong. ch. and so. m. c. 50;
"Machias," 1; 51 00—66 00
294 02

NEW HAMPSHIRE.

Cheshire co. Aux. So. S. D. Osborne, Tr.
Jaffrey, Cong. ch. 5 50
Troy, Mrs. Ruth K. Champion, 50 00—55 50
Grafton co. Aux. So. W. W. Russell, Tr.
Piermont, Cong. ch. 4 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Bedford, Pres. ch. and so. 90 50
Brookline, A friend, 2 00
Manchester, Daniel Mack, 20 00
Nashua, Pearl st. ch. 108 23—220 73
Merrimack co. Aux. So. G. Hutchins, Tr.
East Concord, Rev. H. A. Kendall, 5 00
Epsom, Cong. ch. m. c. 10 00—15 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Derry, Cong. ch. coll. 42 75
Epping, Cong. ch. and so. 10,03; m. c. 12.46; 22 49
Exeter, 2d cong. ch. bal. 16 51—81 75
Strafford co. Conf. of chs. E. J. Lane, Tr.
Conway, Cong. ch. and s. s. 19 00
Dover, Belknap ch. m. c. 10 00—29 00
405 98
Legacies.—Hancock, Warner Clark, by Rev P. Clark, 559 79
Mason Village, Simeon Cragin, by Betsey Cragin, Ex'r, 100 00—659 79
1,065 77

VERMONT.

Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, Calv. cong ch. (of which from Prof. N. G. Clark, 50;) to cons. JOHN S. STORRS an H. M. 211,94; m. c. 22,06; "Lovely pew rent," 6; 240 00
Franklin co. Aux. So. C. F. Safford, Tr.
Enosburgh, Cong. ch. and so. to cons. Mrs. SARAH B. ALLEN and B. N. BAKER H. M. 164 00
Rutland co. Aux. So. J. Barrett, Tr.
Benson, Coll. 16 85
Castleton, Rev. Ulrie Maynard, wh. with prev. dona. cons. MATTHEW HENRY MAYNARD of Marquette, Mich. an H. M. 50 00
Pittsford, m. c. 16 55
Rutland, Coll. 195,56; m. c. 42,20; to cons. Rev. NORMAN SEAVER an H. M.; John B. Page, wh. with prev. dona. cons. Mrs. MARY R. PAGE an H. M. 50; 287 76—371 16
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Centre ch. and so. m. c. 49,96; a friend, 5; 54 96
West Brattleboro', m. c. 39 13
West Westminster, Cong. ch. gent. so. of friends of morals and missions, 52; la. do. 48; 100 00
Windham, Ch. and so. 4 10
A friend, 1 00—199 19
974 35
North Hyde Park, Cong. ch. E. M. G. 1 00
975 35

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Centreville, South cong. ch. 32 01
East Falmouth, Cong. ch. 11 21
Sandwich, Calv. cong. ch. m. c. 47 00
West Barnstable, Cong. ch. and so. 12 00—102 22
Berkshire co. Aux. So. H. G. Davis, Tr.
Pittsfield, South cong. ch. 30,05; m. c. 18,27; Maplewood Young La. Inst. 25; 73 32
South Williamstown, Cong. ch. 20 00—93 32
Boston, S. A. Danforth, Agent,
(Of wh. from a friend, 50; Rev. C. Cleveland, 5; Mrs. Cleveland, 2; a friend, a new year's offering, 9; Mrs. H. S. Tyler, "a dying legacy," 10; a friend, 2,50;) 6,233 72
Essex co.
Marblehead, 50; 1st cong. ch. and so. 57,50; Mr. and Mrs. Primrose, 35; 142 50
Lynn, 1st cong. ch. and so. 12; Central cong. ch. 34,34; 46 34
Lynnfield, 2d cong. ch. and so. m. c. 10 00—198 84
Essex co. North Aux. So. J. Caldwell, Tr.
Haverhill, North ch. and so. 50 00
Franklin co. Aux. So. L. Merriam, Tr.
Buckland, Cong. ch. and so. 36 42
Conway, do. 96 70
Gill, do. 4 06
Greenfield, 2d do. 88 07
Montague, Cong. ch. 31 15
Sunderland, Cong. ch. and so. to cons. ELIHU SMITH an H. M. 100 00
Warwick, Trin. cong. ch. m. c. 6 00—362 40

Hampden co. Aux. So. J. C. Bridgman, Tr.
Monson, E. F. M. 10; Rev. Dr. Ely, 10; 20 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, Cong ch. m. c. 18; 1st par. m. c. 102,26; 120 26
Chesterfield, Cong. ch. and so. 12 24
Easthampton, 1st cong. ch. 27 05
Granby, " do. 86 50
Hadley, 1st cong. ch. m. c. 58,27; 2d cong. ch. 24,29; 82 56
Huntington, Cong. ch. 12,66; Jubilee offering, 1; 13 66
Haydenville, Cong. ch. (of wh. to cons. W. M. TROW an H. M. 100;) 137 31
Northampton, 1st ch. 286,48; m. c. 183,52; la. miss. so. 22,20; Edwards ch. m. c. 51,07; 513 27
South Hadley, 1st cong. ch. by Rev. R Knight, 14 00
Southampton, Ladies' benev. asso. 24 10
Westhampton, Cong. ch. 49,75; m. c. 14,90; 64 65
Williamsburg, Cong. ch. 30 04
Worthington, Cong. ch. 56,88; Fem. benev. so. 11,72; m. c. 26; 94 00-1,219 64
Middlesex co.
Concord, 2d cong. ch. and so. 61 48
East Cambridge, Evan. cong. ch. and so. 16 35
Fitchburg, Calv. cong. ch. and so. m. c. 30 00
Marlboro', Union ch. and so. to cons. SAMUEL BOYD an H. M. 98 00
Southboro,' Pilgrim ch. and so. 14,17; m. c. 19,04; 33 21
Townsend, Ortho. cong. ch. 47 61
Wayland, Evan. cong. ch. 23 66
Winchester, Cong. ch. and so. to cons. STEPHEN H. CUTLER an H. M. 132 42—442 73
Norfolk co.
Sharon, Cong. ch. and so. 59 17
South Dedham, Cong. ch. 23 00
Roxbury, Eliot ch. and so. (of wh. fr. Mr. Quincy for the Zulu miss. 20;) 238,50; m. c. 15,11; Vine st. ch. m. c. 32,80; 286 41
West Roxbury, So. evan. cong. ch. and so. m. c. 37 05—405 63
Palestine Miss. So. E. Alden, Tr.
Abington, 1st par. m c. 87 00
Quincy, Cong. ch. and so. 11; la. so. 6,50; 17 50—104 50
Pilgrim Asso.
Marshfield, 1st. ch. 26 00
Worcester co. Central Asso. W. R. Hooper, Tr.
Worcester, of wh. fr. heirs of Betsey Nelson, by Jonathan Nelson, Adm'r, to cons. MARY ANN NELSON of Worcester, and J. NELSON FLAGG of Boylston, H. M. 200; F. F. W. 1; a friend, 7,50; 208 50—408 50
9,697 50
Chelsea, Winnisimmet ch. m. c. 26,31; Broadway ch. and so. m. c. 27,32; 53 63
A friend, 2; unknown, 5; 7 00—60 63
9,758 13

RHODE ISLAND.

Newport, United cong. ch. and so. ladies, 228,45; gent. 84,25; m. c. 142,90; (of which for the African miss. 20;) 455 60
Pawtucket, Cong. ch. gent. asso. (of wh. from William F. Sayles, which with prev. dona. cons. Mrs. MARY A. SAYLES an H. M. 15,) 143 00
Providence, Central cong. ch. 557; High st. cong. ch. and so (of wh. fr. A. C. Barstow to cons. STEPHEN H. TABOR and ISAAC N. BEACH H M. 200;) 303,95; Beneficent cong. ch. gentlemen, 285; ladies, 80,50; 1,226 45-1,825 05

CONNECTICUT.

Fairfield co. West Aux. So. C. Marvin, Tr.
Greenwich, 1st cong. ch. m. c. 15 00
Ridgefield, Cong. ch. bal. of coll. which with prev. dona. cons. EBENEZER HAWLEY and JOHN KEELER H. M. 7 20
Stamford, 1st cong. ch. and so. 106 00—128 20
Hartford co. Aux. So. A. G. Hammond, Tr.
Bristol, Gent. asso. 20 25
East Hartford, Cong. ch. la. and gent. asso. to cons. Miss LUCIA SPRING and Miss JULIA M. SPENCER H. M. 297 08
Enfield, 1st cong. ch. coll. and m. c. 126 00
Farmington, Cong. ch. (of wh. from John E. Cowles, wh. with prev. dona to cons. MARIA CLARK an H. M.) 275 91
Hartford, Centre ch. m. c. 11,22; Pearl st. ch. bal. from Thomas Smith to cons. ALLEN BOURN and WILLIAM J. STEEN H. M. 200; C. L. Lincoln, 5; 216 22
Suffield, A friend, 40 00
Unionville, Cong. ch. 42 17-1,017 63
Hartford co. South Aux. So. H. S. Ward, Tr.
Cromwell, Gent. 34,65; la. 41,10; m. c. 26,25; 102 00
Middletown, 1st cong. ch. gent. and ladies, 140 46
New Britain, 1st cong. ch. 61 50—303 96
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Ellsworth, Cong. ch. 30 34
Norfolk, Mrs. L. P. P. 1 00
Plymouth, Edward Langdon, 25 00—56 34
Middlesex Asso. J. Marvin, Tr.
Old Saybrook, 1st cong. ch. gent. and ladies, 100 00
New Haven City Aux. So. F. T. Jarman, Agent.
New Haven, 3d ch. 155,94; Yale coll. ch. m. c. 10,39; a friend, 10; North ch. 405; m. c. 7,14; Centre ch. 5; m. c. 17,32; South ch. m. c. 6,25; Davenport chapel, m. c. 3,92; Chapel st. ch. 7,40; 628 36
New Haven co. East Aux. So. F. T. Jarman, Agent.
Fairhaven, 1st cong. ch. 45 68
Guilford, do. 89 02—134 70
New London and vic. and Norwich and vic. F. A. Perkins and Charles Butler, Trs.
Lebanon, Gorham so. to cons. Mrs. MARY G. LIVERMORE an H. M. 104 75
Lisbon, Hanover so. 11,67; m. c. 12,33; 24 00
New London, 1st cong. ch. and so. 60 59
Norwich, Broadway ch. gent. (of wh. fr. W. A. Buckingham to cons. Miss MARY D. RIPLEY an H. M. 100;) 361; m. c. 13,45; 1st so. 2,73; 2d so. 7,09; gent. (of wh. fr. David Smith to cons. Mrs. S. A. W. BOND an H. M. 100; Charlie Johnson to cons. CHARLES C. JOHNSON an H. M. 100; John F. Slater, to cons. Miss MARIANNA H. SLATER an H. M. 100; a friend to cons. CLAUDIUS B. WEBSTER an H. M. 100;) 578,50; 962 77
1,152 11
Ded. for bad bill, 1 00-1,151 11
Tolland co. Aux. So. E. B. Preston, Tr.
Marlboro,' Cong. ch. and so. 35 00
Union, do. 38 00
Willington, do. 29 33—102 33
Windham co. Aux. So. G. Danielson, Tr.
Mansfield, 2d cong. ch. and so. to cons. Rev. EDWARD F. BROOKS an H. M. 50 00
North Woodstock, Cong. ch. and so. 110 73
Thompson, Cong. ch. and so. gent. 60; la. 57; 117 00—277 73
3,900 36

NEW YORK.

Geneva and vic. Aux. So. A. Merrell, Agent.

Canandaigua, 1st cong. ch. coll. 27,43; m. c. 149,51; F. and G. Granger. 50; H. W. Taylor, 10; H. B. Gibson, 10; W. Antis, 10; N Grimes, 5; J. Paton, 5; N. I. Clark, 5; Rev. Dr. Daggett, 19; Mrs. I. Greig, 20; Miss B. Chapin, 10; Mrs. G. Granger, 10; Mrs. Pierce, 10; Mrs. Johns, 10; Mrs. C. Coleman, 8; Mrs. Field, 5; Mrs. W. Hubbell, 5; Miss H. Upham, 5; other ladies, 55,25; Ontario female seminary, 32 50:	461 72	
Clyde, Pres. ch.	54 04	
Fort Coventry, Pres. ch.	15 00	
Lockport, 1st free cong. ch. m. c.	17 71	
New Haven, Cong. ch. and so.	14 47	
Oswego, 1st pres. ch. m. c. 90; O. J. Harman, 10;	100 00	
Pittsford, Pres. ch. to cons. Rev. I. N. CRITTENDEN an H. M.	50 00	
Silver Creek,	36 79	
Waverly, Pres. ch.	25 00	
Youngstown, do.	7 00	
	781 73	
Ded. ex.	1 60	—780 13

Monroe co. and vic. Aux. So. E. Ely, Agent.

Perry Centre, Cong. ch. and so. 14,78; m. c. 16,85;	31 63	
Rochester, A friend in the 1st pres. ch.	500 00	—531 63

New York and Brooklyn Aux. So. A. Merwin, Tr. (Of which from Armstrong juv. miss. so. Brooklyn, for the Bebek seminary, wh. with prev. dona. cons. JOSIAH LEVERETT of N. Y. an H. M. 25; W. W. Wickes of Brooklyn, to cons. Miss ANNIE LINCOLN WICKES an H. M. 150; J. P. Robinson, 100; S. B. Chittenden. quarterly payment, 250; Rev. Wm. Belden, Jr. to cons. Rev. WILLIAM BELDEN, Sen. an H. M. 50; 4th Av. pres. ch. (in part) 62,49; students of Union Theol. sem. m. c. 14,38; H. M. Schieffelin to cons. Mrs. SARAH M. SCHIEFFELIN an H. M. 105; A. W. Benson, 100; Broadway Tab. m. c. 1,09; Edward Wolsey, 500; Scudder miss. so. of the West pres. ch. which with prev. dona. cons. FREDERIC W. WHITTEMORE an H. M. 38,05; 1,884 72

Oneida co. Aux. So. J. E. Warner, Tr.

Utica, A friend,		5 00

Otsego co. Aux. So. D. H. Little, Tr.

Delhi, Pres. ch.		36 00

St. Lawrence co. Aux. So. C. T. Hulburd, Tr.

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Lisbon, Rev. Mr. Eastman,	5 00	
Gouverneur, Pres. ch. 65; Mrs. S. B. P. 10; E. D. 10;	85 00	
Hopkinton, Cong. ch.	42 46	
Massena, Rev. Mr. Burnap,	5 00	
Parishville, Cong. ch. 5,50; Mrs. T. 1;	6 50	
Stockholm, H. H. 5; M. J. H. 2;	7 00	
	186 21	
Ded. for printing,	11 00	—175 21

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Cape Vincent, Pres. ch.	13 00	
Chaumont, Pres. ch. 10; Miss S. McPherson, 2;	12 00	
Watertown, 2d pres. ch. to cons. Rev. JAMES A. SKINNER, of Hamilton college, an H. M. 60,25; 1st pres. ch. 327,15; m. c. 151,70;	539 10	
	564 10	
Ded. ex.	2 87	—561 23
		3,973 92

Albany, 1st cong. ch. m. c.	169 23	
Beekmantown, Pres. ch. and so.	18 00	
Blauveltville, A. S. C. 1; T. J. E. 1;	2 00	
Clarkson, Mrs. E. F. M.	2 00	
Danby, Cent so.	15 00	
Essex, Mrs. T. Gould,	5 00	
Hamilton, 2d cong. ch.	10 00	
Hunter's Point, A friend,	100 00	
Irvington, Pres. ch. m. c.	23 16	
Ithaca, do. 44,12; Dr. Wisner, 8;	52 12	
Kinderhook, Miss A. H. G.	5 00	
Lumberland, 1st cong. ch.	2 00	
Malone, Cong. ch. and so.	300 00	
Middletown, Hannah Sanford,	12 00	
Naples, Pres. ch.	15 00	
Newburgh, Miss E. Fisk,	5 00	
Northville, Young people's miss. so.	10 00	
Ogdensburgh, E. Thompson, wh. with prev. dona. cons. Mrs. HARRIET N THOMPSON, and JOHN R. THOMPSON, of Oswego, H. M.	130 00	
Palmyra, Rev. J. Burbank, 50c.; 1st pres. ch. bal. 37; ded. ex. 19c;	37 31	
Poughkeepsie, T. S. Wickes,	50 00	
Princeton, D. Elder,	10 00	
Sinclearville, Cong. ch.	5 00	
South Edmeston, H. S. De Forest,	5 00	
Southport, Pres. ch. and so.	25 00	
Staten Island, Alice W. Walker, deceased,	1 00	
Union Falls, T. E. Duncan,	10 00	
Yonkers, 1st pres. ch. coll.	81 69	—1,100 42
		5,074 34

Legacies.—Leyden, Reuel Kimball, by Reuel Kimball, Ex'r, 300; interest, 8; deduct dis. on bills, 2,50; 305 50

5,379 84

NEW JERSEY.

Mendham, 2d pres. ch.	25 33	
Newark, South park pres. ch. (of wh. from Ira M. Harrison to cons. ANNA C. HARRISON an H. M. 100;) 227,87; 2d pres. ch. coll. 134,45;	362 32	—387 65

PENNSYLVANIA.

By Samuel Work, Agent.

Abington, 1st pres. ch.	10 00	
Lawrenceville, Pres. ch. m. c. 7; Rev. E. D. Wells, 3;	10 00	
Philadelphia, Pine st. ch. in part, (of wh. fr. I. C. F. 50; C. R. 25; S. W. 25; W. F. G., I. M. McL., S. T., and B. W. each 10; I. A., Miss C., E. C., S. D., S. F., J. F., I. M., R. Y., I. W. Q., Mrs. S., Misses S., W. T., O. H. W., W. J. P. W., L. M. W., J. W., Mrs. L., Mrs. F., E. M. B., each 5; Miss McF., 7; W. H. P., W. McI., Mrs. H., each 3; M. B., Miss H., each 2,50; Misses E., Mrs. H., M. G. P., W. C., each 2; W. H. C., A. C., A. K. C., J. H., E. M. L., J. P. S., Mrs. W., Mr. H., S. A. H., J. F., each 1; I. S. P., A. S., each 50c.; S. A. H., 25c.; a lady, 2,50;) 307,25; Clinton st. ch. J. S. Harris, Fort Caldwell, Washington Ter. 15; Calvary ch. Miss E. Smith, 10; 1st pres. ch. (of wh. fr. Rev. A. B. 150; A. W. 100; J. B. 100; W. L. HILDEBRAND, to cons. himself an H. M. 100; A. F. 50; W. G. C. 40; W. P., G. W. T., T. R., J. S. E., J. G. B., each 25; A. B. P., I. S., each 20; Cash. J. C. I., E. O. T., A. C., I. W. P., I. M. A., each 10; G. E., B. S., S. C. P., W. S. B., E. A. B., I. M., G. S. H., D. H. W., H. W., each 5; R. K. S. 8; W. W. 6;) sundry persons, 23; ladies of the cong. 668,75; m. c. 213,31;	2,061 31	-2,081 31

Great Bend, Pres. ch m. c. 7 00
Philadelphia, 1. G. B. 10; Philadelphos, 50; 60 00
Pittsburgh, 3d pres. ch. 500; less exchange, 10; 490 00
Pleasant Retreat, Ger. Ref. church, Brownback's Change, 10 00—567 00

2,648 31

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Prince Edward's Co. E. H. Dupuy, less exchange, 1,20; 18 80
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OHIO.

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Cleveland, Euclid st pres. ch. (of wh. from Elisha Taylor to cons. Rev. JAMES M. HOYT an H. M. 50:) 193,19; a friend, 1; 194 19
Cuyahoga Falls, Charles Clark, 42 00
Euclid, Pres ch. 16 00
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Freedom, Cong. ch. 8 00
Lyme, Pres. ch. 13 00
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Toledo, 1st cong. ch. 78 50

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Ded. ex. 2 85—407 23

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Detroit, Pres. ch. 32,32; D. G. 10; 42 32
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Morenci and Medina, Cong. chs. 10 00
Union City, Cong. ch. 5 00—15 00

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Granville, do. Mr. Ware, 10 00
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Chicago, 2d pres. ch. 50 00
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Highland, French evan. ch. 12 00
Mendon, Cong. ch. 17 55
Ottawa, Plymouth cong. ch. 10 00
Polo, "Ladies' praying circle," 7; Mrs. M. B. H. 5; 12 00
Rockport, 2d pres. ch. 36 65—148 20

186 10

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Beloit, 1st pres. ch. 16 92
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Somers, do. 13 00
Sun Prarie, 1st do. 4 11—48 61

113 53

IOWA.

Des Moines, Rev. Thomas Bird, by Rev. D. Tenney, 10 71

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Faribault, Friends, 5 00
Shakopee, Ger. evan. cong. ch. 5 00
Stillwater, 1st pres. ch. m. c. 1 60—11 60

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Oregon City, Cong. ch. eighteen ladies, 10,50; m. c. 7,30; 17 80

SOUTH CAROLINA.

Charleston, Circular ch. Mrs. M. Smith, 50; Miss S. E Parker, 20; Miss R. V. Parker, 10; a friend, 10; 90 00

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Arabkir, Turkey, m. c. 10 66
Battalagundu, India, 25 00
Canton, China, S. Wells Williams, to cons. Mrs. SARAH W. WILLIAMS an H. M. 100 00
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Constantinople, do. Missionary children, 9 34
Hazlewood, Min. m. c. 6,33; Mr. and Mrs. H. D. Cunningham, 10; 16 33
Madura, India, 50; m. c. 17,22; 67 22
Montreal, Canada, Rev. D. W. Marsh, 14 65
Marsovan, Turkey, m. c. 8 02
Oak Grove, Min. Pres. ch. 42 43
Pajutazie, Min. do. 5 00
Panderma, Turkey, Native coll. 7 58
Smyrna, do. m. c. for Bulgaria, 14 72
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Tirupuvanum, do 20 00
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420 86

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(See details in Journal of Missions.)

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MARYLAND,	25
OHIO,	3 00
INDIANA,	15 33
ILLINOIS,	19 00
WISCONSIN,	1 00
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	485 80

Donations received in February, 27,504 71
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$28,515 00

☞ **TOTAL from August 1st to February 28th,** $127,067 88

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